

cording vnto thy place, to be carefull
 of the reliefe and deliuerance of the di-
 stressed printers. In requirall whereof,
 if thou canst but learne the day of my
 marriage (for as I protested vnto thee
 without all fraud and ambiguitie, I was
 neuer as yet married in my life) thou
 shalt be better welcome vnto me, then
 the best Lord Catercap of them all,
 and so tell them from me
 when thou wilt.

Page 6. line 23. read single for siuule.
 page 21. there is some-thing twise set
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 for I promise thee I cannot. Yet heare
 me a word afore thou goest, an thou be
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 Bullen Deane of Liechfield, by these 4.
 tokens: 1 The wind is south, the wind
 is south: 2 that he lately taught in Co-
 ventree, that men might fal from grace
 3 that taking himselfe with a fault in
 the same sermon, he said, there I lyed,
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 with this text; *whi: how now hoe, can you
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A TREATISE OF SCHISME.

Shewing, that al Catholikes ought in
any wise to abstaine altogether from
heretical Conuenticles, to witt,
their prayers, sermons. &c,
deuided into foure
Chapters,
where
of

1. Conteineth sundry reasons to that pur-
pose, grounded for the most part vpon
Scriptures and Fathers.
2. Examples out of holy Scripture.
3. Examples out of ecclesiastical histories.
4. Answeres to the chiefe obiections.

By Gregorie Martin Li-
centiate in Diui-
nitie.



DVACI.
Apud Iohannem Foulcrum,
1578.

Th
8m 13.

Hic Tractatus est planè Catholi-
cus, & nostris imprimis homini-
bus hoc schismatis tempore perneces-
sarius.

Ita testor Gulielmus Alanus
S. Theologiæ Doctor & Pro-
fessor.

Imprimi fecit
Martinus
in Anno
1578.

DAVID
Apud Johannem Frobenium
1578.

THE PREFACE

to the Reader.



Constantius Emperor;
father vnto Constantine the great, offered
vnto his nobilitie this
Condition, That as
many as would offer
Sacrifice vnto the Idols, shoulde haue
both accesse vnto his royal persō, dwell
in his Court, and haue offices & great
honour in the common wealth. They
that would not thus do, shoulde haue
no accesse vnto his person, no familiar
ritie with him, should beare no office in
the common wealth, but should be ban
nished the Court, and also be depriued
of such offices and honours, as present
lye they did enioy. Forthwith y^e whole
Court is deuided in two partes, wher
by the Emperour easily might perceue
eche mans mind, faith, truth, & religiō:
for the true Christians were by and by
readie humbly to depart, rather thē by
tarying to violate their faith for world
lye hono^r. Then Constantius opening
his secreete purpose, blameth the dissem
bling sort, calleth them dastardes,

Euf. de vi
ta Const.
lib. i. ca. 12.

**.ij.

faint

THE PREFACE

faint harted Cowardes , traitors vnto
their God, and his truth, and flatterers
vnto their Emperour, men vnwoꝛthy
to liue in his seruice. For howe wil ye
keepe faith vnto me your master (saith
he) that haue violated your faith vnto
the eternal God: ye are couided of per-
iurie vnto God , howe can yee be true
vnto man : The others he commended
highly for their constancie, pietie, & true
faith, he iudgeth the woꝛthy to haue
rule & charge of earthly thinges , that
had shewed the selues faithful to God.
They are (saith he) like to be true vnto
their Emperoz, that haue shewed them
selues true and faithful to God, he com-
mitteth the custodie of his owne per-
son to them , the charge & gouernment
of the Empire he layeth in their han-
des , the rest he did vtterlye banishe as
pernitious flatterers , turne-coates,
and hipocrites. Verily, the fact was
heroical, & woꝛthie the father of Con-
stantine , it was the very way to trye
true men from flatterers , faithful ser-
uaunts from false deceauers . For he
that wil not sticke to violate his faith,
his

TO THE READER.

his religion, & his conscience towarde
God, for lukers sake, who can thinke
that such wilbe faithfull and trusty vn-
to man: Great therfore is the ouersight
of our dayes, wherein he that can best
dissemble, he that can violate his faith
vnto God and his Church, for world-
lye p̄ferment, is taken for most trust-
ie and faithfull: he that wil come to the
Church, although it be neuer so muche
against his conscience, he that wil re-
ceiue their what shal I cal it, although
he wissheth it in his helpe that deliue-
reth it, is thought to be best to be trust-
ed with the greatest affaires & weigh-
tiest busines about the prince. But this
good Emperour iudged them vnwou-
thie to haue charge about men, that
made no conscience to violate their faith
vnto God. But one wil say, Naaman 4.Reg.5.
the Assirian was permitted by Elize Obiectio.
us the Prophet, to goe with the king
into the temple where Idolatrie was,
and yet neuer impaire his conscience:
euen so may we go to the Church for
obedience sake without hurting our
conscience, or violating our sayth to
God.

THE PREFACE

Resp.

God. If Elizeus gaue him leaue (as you gesse, which yet the text proueth not) to goe to doe his master temporal seruice, not in respect of religion, but according to his office, it was, (as you confesse) but by leaue of the prophete, whom God did wil then to be obeyed: but he that is Elizeus now, doth geue you no such leaue, but doth commaund the contrarie, whose voyce you are bounde to obeye, els this example of Naaman wil condemne you. For if he durst not doe so much, as his temporal office vnto his master in the temple without the prophetes leaue, how dare you doe an acte of religion, to further heresie against the expresse comaundement of him, who is greater in office then Elizeus? Moyses gaue the Jewes libellū repudiū, a letter of diuorcie, not that it was so fro the beginning, but propter duritiā, because of the hardnes of their heartes, because of the imperfection of the Jewes, for the olde lawe brought nothing to perfection, gaue no grace, but was a time of infancie: but now infancie is passed into mans age,

and

Dent. 24.

Marth. 19.

Marc. 10.

Heb. 7.

Galat. 3.

TO THE READER.

and grace is geuen moze abundantly
to men. The time a time of perfection
that wil admit no such diuorce, no such
licence (as you seeme to say) Naaman
thassirian had, who was but a Pzo-
lite or a Catechumene. Also there were
no such weaklinges to take scandale at
his pzeence in the Temple of Rem-
mon, as are here in the Sinagoge of
heretikes. You may not therfore dralo
this example of Naaman to coulour
your offence, no moze then may these
that now do put away their old wiues
and take new, vse this example of the
old law to cloake their aduoutry. For
vnlesse your righteousness do errede y
righteousnes of y Scribes & Pharises,
ye can not enter into the kingdome of
heauen. Also heresie & schisme are two
most greuous sinnes, yet distinct acco-
ding to that whereto they are directlye
opposite of them selues: as heresie of it
self is repugnant vnto faith, Schisme
opposite vnto the vnitie of y ecclesiasti-
cal charitie. And therfore, like as sayth
and charitie are two diuers vertues,
(although whosoever lacketh faith, is
also boide of charitie) So Schisme and

1. Cor. 10.

Math. 5.

S. Tho. 2. 2

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THE PREFACE

Hier. su-
per epist.
ad Galat.

and heresie are two diuers vices, al-
though who that is an heretike, is also
a schismaticke, yet not euery Schisma-
tike is an heretike: as teacheth S. Hier-
ome. Inter schisma & hæresim hoc in-
terest, quòd hæresis peruersum dogma
habet, Schisma ab ecclesia seperat. &c.
Betwæene Schisme and heresie these
are the oddes, That heresie hath al-
wayes a peruerse opinion against an
article of fayth, Schisme seperateth
from the Church: yet like as the lo-
sing of charitie is the very high waye
towards the losing of a mans faith,
according to that of S. Paule, A qui-
bus quidam aberrantes, conuersi sunt
in vaniloquium. From which some
wandring (charitie and such like)
are resolued into bzablings. So is
Schisme the high way into heresie, al-
though at first Schisme may be vnder-
stode somewhat diuers from heresie it
selfe, yet in thende there is no Schisme
that doth not coyne forth with some
heresie to haue a colour to reuolt from
the Church. And therefore commonlye
the sinne of Schisme hath bene more
græuously

TO THE READER.

græuouſly puniſhed in the Scriptures
then infidelitie or Idolatrie. For we Exod. 32.
reade, that the ſinne of Idolatrie was
punished by the ſword, by mans execu-
tion, But of the ſinne of Schiſme we
reade, Si nouam rem fecerit Dominus, Num. 16.
vt aperiens terra os ſuum deglutiat eos,
et omnia quæ ad illos pertinent. etc. If
our Lozde ſhould doe a newe thing, that
the earth opening her mouth doe ſwa-
lowe them, and al thinges that doe ap-
pertaine vnto them, and liuing, they
ſhal deſcende to hel, by this you ſhal
knowe that they haue blaſphemed our
Lozde God. Alſo the tenn tribes, which
through Schiſme reuolted from the
kingdome of Dauid, were moſt græ-
uouſly puniſhed, and in fine ſel from 3. Reg. 12.
Schiſme to Idolatrye. Moreouer, as
longe as Abrahā abode amonge the
Chaldeis, who were Idolatrers, it is
not found that our Lozd appered much Gen. 13. 15.
vnto him, althogh, as it may be thoght, 17.
he was a good man: but when he depar-
ted from thence, we reade, that often
God appered vnto him, and as of a be-
neſite moſt ſingular, doth put him in re-
membzance

THE PREFACE

- Gen. 33. remembrance of his deliuerie. Ego dominus qui eduxi vos de terra Hurr Chaldecorum. Jacob the beloued did refuse to goe into his company of reprobate Esau, although by giftes he had pacified him, neither would he suffer anye of his seruantes to be among his herdmen. As
- Gen. 27. mael's playe with Isacke did so offende Sara, that it is called in Scripture persecutio. Hard it was, (although Abraham prostrate besought it) to saue Lot from the wrath of God in Sodom: yea, his wife for looking once backe towarde the place where the wicked were, is eternally punished: and Peter the prince of the apostles by entring into the palace of the high Superintendent, & warming him self at their fire, is driuen to deny his faith: John the beloued could not escape their hands, but by leauing his gaberdine behind, glad to escape starke naked. These are written for our instructions, that we shoulde beware of false heretikes and Schismatikes, whose speech creepeth as doth the disease of a canker, & infecteth those that it toucheth. The Church therfore, as a careful mother, hath by Canons of antiqui-
- Gen. 19.
- Math. 26.
- Luk. 22.
- 1 Tim. 2.
- Ca. Apost. 63.

TO THE READER.

tie vtterlye forbidden her children to
 come nere the forsaken company, as by
 the cotations in the margent may ap-
 pere. Bruno a learned wziter saith, that
 ech prouiso wherby heresies & schismes
 are to be auoyded, doe consist in these:
 Hæreticorum communione, collegiis,
 conuenticulis, Scholis, prædicationib⁹,
 & doctrinis, libris falsis, ab hæreticis,
 vel compositis, vel deprauatis. By com-
 municating with heretikes in their
 colleges, conuenticles, or prophesying,
 preaching, schooles, or in booke, either
 by them falsly made, or by their notes
 corrupted: for as by these things being
 suffred, heresies & Schismes doe grow,
 encrease, take rooting, and infect: So
 these occasions being prohibited & cutt
 off, they are either suppressed or vtterly
 ertinguilshed. To communicate with
 heretikes in these thinges, is for three
 causes forbidden by the Church, and
 that vppon paine of the censures
 therof. The first, because heretikes are
 cutt from the Church, with whom
 neyther the Church, nor they of the
 Church ought to haue eyther fellow-

Con. La-
 od. can. 9.
 31. 33.

Bruno.

Shipp

THE PREFACE

fellowship or communion. Secondly,
 because Catholikes communicating in
 any of the premisses with heretikes,
 eorum se peccatis inuoluant, doe wrapp
 them selues (to be gilty) in their sinns,
 as it is written, Depart from the ta-
 bernacles of these wicked men (Schis-
 matikes) touche nothing that apper-
 teyneth vnto them, least in their sinnes
 you wrapp your selues. Thirdly, least
 in vsing their societie, you be made one
 of them. Qui stat videat ne cadat. For
 their speeche and company doth infect.
 An emulamur dominum? Shal we pro-
 uoke or trye whether God dare punish
 vs? Are we stronger then he, that we
 can abide his displeasure? We doe eue-
 ry day prouoke him to anger, when we
 come to the conuenticles of his ene-
 mies. It is not good to sustaine his dis-
 pleasure. And therfore is it forbidden
 by the Constitutions of the Apostles.
 Impios hereticos qui impoenitentes
 fuerint. &c. The wicked heretikes that
 haue seperated them selues from the
 faithfull Catholikes, cast off, for they
 are impenitent, and charge the Catho-
 likes

Rom. 12.

2. Tim. 2.

1. Cor. 10.

Const. A.

post. lib. 5.

ca. 4. Et i-

dem mul-

tis in lo-

cis. Vide

F. Turria.

TO THE READER.

likes to abstaine from their felowshipp
by al meanes, neither let them haue
anye communication with them in
speeche or prayers, for they are aduer-
saries and thieues to the Church, they
begile the flock, defile the heritage. We
warne you therefore, that ye auoyde
them, least they intangle your soules
in their snares, for it is not lawfull to
runne with thieues. No man can serue
two masters at once. Thus farre the
Apostles. We see what charge they
gaue to the children of the householde:
For like as the life of the body procé-
deth from the quickening spirite (for
vntil the breath of life was into the
nostrils of man breathed, the bo-
dy was senselesse, without life, for the
life of the body is the soule, made after
the Image of God: al the members as
long as they remaine in the body, haue
life and strength effectual to their ap-
pointed operation procéding from the
soule, in the same body for that purpose
abiding. But if either legge, arme, eare,
or nose be cut off from the body, the life
of the soule foloweth it not, it is deade,
vnp2off

Aug. Ser.
186. & in
loan.

A first si-
militude.

THE PREFACE

unprofitable, wretched, and miserable :
the life of the soule soloweth not a de-
uided member: Euen so, looke what the
soule of man doth in the natural bodye
of man, the same doth the holy Ghoste
in the mystical bodye of Christe. By
Baptisme we haue put on Christe.
Quotquot in Christo baptizati estis,
Christum induistis. We are incorpo-
rate into his body, as truly, as y leggs,
armes, and head, are by sinewes orga-
nically ioyned to the life of thy soule.
So truely are they that haue putt on
Christe in Baptisme, vnited vnto the
mystical body of Christe, which is the
Catholike Church: The soule or life
of which body is the holy Ghost, like as
the life of man is his soule. As long as
we remaine in this bodye mystical, in
this vine, as true members, as true
branches, so long haue we life, grace, &
giftes proportionable vnto the part,
that we occupie in the mystical body. If
we cutt off our selues by heresie, by
schisme, by going into y Church, where
it is, or where any part of the schisma-
tical seruice therof is said or preached,
we haue no moze the life, graces, and

Gal. 3.
Rom. 6.

Ioh. 15.

TO THE READER.

giftes of the holy Ghost, to merite life
 everlasting, then hath the leg or arme,
 cut off from the body, the life of y^e soul,
 which onely remaineth in y^e body. The
 graces of the holy Ghost doe not folowe
 a deuided meber, what good woꝝks soe-
 uer he doe, they helpe nothing to merite
 life, but he is a dead meber withered to
 be cast into y^e everlasting fire of hellish
 paine and woful miserie. Vbi ecclesia,
 ibi & spiritus, & vbi spiritus dei, illic
 ecclesia & omnis gratia, spiritus autem
 veritas. *Iren. li. 3. cap. 40.*
 Wher y^e Church is, there is the
 spirit, & where y^e spirite of God is, there
 is the Church & al grace, & the spirit is
 truth. And S. Augustine saith: Qui ec-
 clesiā relinquit, quomodo est in Chri- *Aug. tra. 2.*
 sto? How is he in Christ, that forsaketh *i. in 1, Ep.*
 y^e church of Christ: how is he in Christ, *Ioh.*
 that is not in y^e body of Christ, which
 is his Catholike Church? To trye
 whether thou be a member of this
 Church (good reader) peruse this booke
 for thy saluation prepared not by one
 man, but by the whole Church, whose
 voyce thou art bounde to obeye: and if
 thou findest thy selfe to lacke, vse the
 remedie therein prescribed to saue thy

THE PREFACE

save thy soule, and praye for them that
for thy behoofe haue set it forth,
From Remes within the
Doctours of Al
Saintes.

1578.

By your countriman
G. M.

REASONS
THAT CATHOLIKES
ought in any wise to abstaine
from heretical Conuen-
ticles.

CAP. I.



Their verye persons
ought to be auoyded:
Hæreticum hominem
post vnam & alteram
admonitionē deuita.
A man that is an he-
retike auoide after he is once or twise
admonished. And, Nec Aue ei dixeritis:
qui namq; dicit illi, Aue, communicat
operibus eius malignis. Saye not so
much to him as, God saue you, for he
that saith so to him, doth communicate
with his wicked workes. As S. John
did teach other, so him selfe gaue exam-
ple: Fugiamus hinc, nè balneum cadat
super nos, in quo est Cerinthus verita-
tis hostis. Let vs flee from hence, leass
the bathe fal vpon vs, in the which Ce-
rinthus is, the enemye of truth. It is a
famous historie: S. John the Apostle
A. and

1.

Tit.3.

Ioh.2.

Euseb.li.3.
cap.12.

A TREATISE

2.Tim.4.

and Euangelist would not tary in the place, when he hearde Cerinthus the heretike was there. Alexander ararius restitit verbis nostris, quem & tu deuita. Alexander the Copper-Smith withstode our wordes, whom I wil that thou also doe auoide or shunne.

Rom.16.

It is daungerous. Per dulces sermones & benedictiones seducunt corda innocentium. By swæte wordes and gaye blessings they seduce the heartes of the simple or good meaning persons. And therefore, Rogo vos fratres vt obseruetis eos, & declinate ab illis. I beseeche you bʒethzen take good hēde of them, and turne aside from them. And, Sermo eorum vt cancer serpit, & subuerterunt quorundam fidem, multum enim proficiunt ad impietatem. Sed firmum fundamentum Dei stat, habens signaculum hoc, cognouit Dominus qui sunt eius. Their talke crēpeth like a canker, and they haue subuerted the faith of certaine, for they pʒeuaille much in vngodlines. But the foundation of God standeth sure,

2.Tim.2.

OF SCHISME.

sure, our Lorde knoweth who are his. Onely they that flee from suche; and therefore it foloweth: *Discedat ab iniquitate omnis qui nominat nomen Domini.* Let him depart from wickednes, euery one that nameth the name of our Lorde: euery good Catholike. Againe, *Pellicientes animas instabiles, eos qui paululum effugiunt.* Alluring vnconstant soules, suche as scape them but a very litle. Who are they qui paululum effugiunt, but such as boldlye communicate with them, and therefore are in daunger to become theirs altogether? *Effugiunt*, they scape them, because in heart they consent not: but paululum, very litle, because in fact they are like to them. If they presume vpon their constancie or knowledge, that there can ensue no daunger, *Qui stat, videat ne cadat.* He that standeth, let him beware he fall not. And, *Qui tangit picem, inquinabitur ab ea.* He that toucheth pitche, shall be defiled with it.

2. Pet. 2.

Ecclesi. 13.

A. y.

And

A TREATISE

Ecclesi.3.

And, Qui dormit iuxta sepem, mordebit eum coluber. He that sleepeþ neere the hedge, a serpent wil sting him. And, Qui amat periculum peribit in illo. He that loueth or seeketh daunger shal perish in it.

3.

Sozom.li.
1.ca.20. &
li.2.c.31. de
libris Mar
celli hære-
tici.

Li.5 ep.64

For the selfe-same cause it is not lawfull, to reade heretical bookes, and is it lawfull to heare their sermons and praiers? Constantine the great made it death to him that did not burne the bookes of Arius. Martian also and Justinian made careful decrees to this purpose. This place is verie large. Gregorie the great (Bishop of Rome) did not absolue one Anastasius a priest from suspitiõ of heresie, til he had promised, that he would neuer reade that heretical booke againe, for the which he was suspected. Anastasium presbiterum promittentem, quod codicem quendam hæreticum nunquam denuo lecturus esset, ita demum absoluit suspectum hæreseos. See Hessel that famous Doctor of Louaine in 1. Tim. 6. ad illud in græco, ἀφίστασθαι ἀπο τοῦ τσίτοντος.

Dionisius

OF SCHISME.

Dionisius Alexandrinus a moste auncient, learned, and vertuous Bishoppe confesseth to a frend of his who war-
ned him of heretical booke, that he felt him-
selfe the worse for them, and had abstained, but that a heavenly vision gaue him, as it were, a priuiledge, adding this cause: Nam satis habes viri-
um & firmitatis ad quæq; , tum con-
vincenda, tum exploranda. For thou art stronge & sure enough, both to confounde al that is in them, and to examine them. He that hath not this warrantize from Christ, or from his vicar, may not presume. It is noted in certaine learned Catholikes of our time, that by reading such booke they some-
what yeelded to error, Albertus Pighius and Alphonsus: Maye ignorant men be bolder then these?

It doth argue consent, and that by presence you allow their doinges, and therefore, in foro ecclesie, you are taken for such, although you be not such, and you shalbe punished with them. Exite de illa (Babilone, hæresi) populus me-

A. ij.

us,

Euseb. ec.
li. 7. ca. 6

4.

Apoc. 18.

A TREATISE

us, vt nè participes sitis delictorum eius, de plagis eius non accipiatis. **Goe** out from her (meaning Babilon, which signifieth heresie) my people, that you be not partaker of her sinnes, and that you receaue not of her plagues. **Marke:** Populus meus, My people, because they were in heart his, but in conuersation ioyned with his enemye. Digni sunt morte non solum qui ea faciunt, sed etiam qui consentiunt illa facientibus. They are woorthy of death, not onely the doers, but they that consent.

Rom. 1.

5. It doth dishonour God, and honour his aduersarye: a disgrace to the Church, a ioye and comfort to heresie. The Church is a Citie vpon an hil, that maye onely appere and be seene: the more it appereth and is vniuersal, the more it is for the honour of Christ.

Prouer. 14

Honor Regis multitudo populi; paucitas plebis ignominia Principis. It is the Kinges honour to haue a multitude of people, to haue fewe is dishonour to the Prince. The aduersarye knowing

OF SCHISME.

knowing this, desireth onely to make
up a number, and is carelesse what
they thinke in conscience, so they
make a shewe to be his by any means.

Psalm. 16.

De absconditis tuis adimpletus est
venter eorum. Of such as are secrete
Catholikes, they fil vp their hereti-
cal Synagoge: Lutherans, Calvinists,
Puritanes, Anabaptistes, al are the
aduersaries by profession. If he maye
get also of them that would other-
wise be compted Catholikes, to ioyne
openly with them, is it not his ho-
nour? He that in secret sootheth his
prince, and openly taketh part with
his enemye, in heart is his, in fact the
others: his in peace, and the others in
time of daunger, whether of the two
doth he most honoure? But God say-
eth: Honorem meum alteri non dabo.

1. Reg. 2.

I wil not geue mine honour to ano-
ther. And, Qui me glorificauerit, glo-
rificabo eum: qui autem contemnunt
me, erunt ignobiles. He that shal glo-
rifie me, him wil I glorifie: but
they

A. iij.

A TREATISE

Ioh. 8.

Exod. 32.

wil I glorie: but they that set little
 by me, shalbe of no reputation. And
 that voyce of our Sauour to the
 Jewes what true Christiā may abide,
 when it is worthely saide to him selfe
 also. Vos autem inhonorastis me, But
 you haue dishonored me. And, Sic luce-
 at lux vestra coram hominibus, vt vi-
 deant & glorificent Patrem vestrū qui
 in coelis est. Let your light so shine be-
 fore men, that they may see it and glo-
 rifie your Father that is in heauen.
 Nemo accendit lucernam & ponit eam
 sub modio, sed super candelabrum. No
 man is by Gods grace lightned with
 Catholike faith and vnderstanding, to
 hide it in his bosome. ¶ It is a glori-
 ous thing, not onely in minde, but bo-
 dely to ioyne with our Lorde. A nota-
 ble example in the Leuites, when Moi-
 ses saide: Si quis est Domini, iungatur
 mihi. If any man be of our Lordes
 side, let him ioyne with me. They ran
 frō the Schismatical Idolatours, pro-
 testing that they were on their Lordes
 side, and therefore they were Pars &
 heredi-

OF SCHISME.

hereditas Domini, The priestly tribe,
and afterwards accounted al one with
Juda, vnder the special protection of
Almightie God. Ambros. li. 2. off. cap.
24. Licet tibi filere in negotio pecuni-
ario, &c. In causa autem Dei, vbi com-
munionis periculum est, etiam dissi-
mulare peccatum est non leue. Thou
maiest holde thy peace sometime in a
mony matter, but in Gods cause, wher
there is daunger of communicating
with his enemies, to dissemble onely,
is no smal sinne.

It is not onely glorious, but necessa-
rye, to confesse our faith openly. Qui
negat me coram hominibus, negabo &
ego eum coram Patre meo & Ange-
lis eius. He that denieth me befoze me,
I wil also denye him befoze my Fa-
ther and his Angels. And, Corde cre-
ditur ad iustitiam, To be iustified we
must beleue in the heart in catholike
quietnes. Ore confessio fit ad salutem.
To be saued we must confesse with our
mouth in time of heresie. And, Iustus
meus ex fide viuit. Quod si subtraxe-

6.
Luc. 12.

Rom. 10.

Hebr. 10.

A. b.

rit

A TREATISE

Subtracti-
o seu præ-
uaricatio.

rit se, non placebit animæ meæ. Nos autem non sumus subtractionis filii in perditionem, sed fidei in acquisitionem animæ. My iust one liueth by faith. But if he secretly reuolte, he shal not please my soule. We are not reuolting children to perdition, but the children of faithfulness to saue our soule. Subtrahere se, is to shrinke from protesting his faith: *hupotheilas thaj* præuaricari. D. Amb. ep. 3. Ipsis Gentilibus displicere consuevit præuaricantis affectus, liberè namq; debet defendere vnusquisq; fidele mentis suæ & seruare propositū. The Danims them selues were wont to mislike his behauiour that betrayeth his owne cause: for euerye man ought freely to mainteyne and to keepe the faithful purpose of his owne mind and conscience.

7. It argueth a neuter, that is, suche a one as is not affected to eyther religion, and consequently of no religion: *atheon*, sine deo in hoc mundo: an Atheiste,

OF SCHISME.

theiste, one that acknowledgeth no
God in this worlde. Apoc. 3. Vti-
nam frigidus esses aut calidus, sed quia
tepidus es, & nec frigidus nec ca-
lidus, incipiam te euomere ex ore
meo. I would thou were colde or hott,
that is, no dissembler, but a plaine dea-
ler one way or the other. But because
thou art luke warme, and neither cold
nor hott, a neuter, earnest in neyther,
I wil beginne to spewe thee out of Mat. 23.
my mouth. Qui non est mecum, con-
tra me est, & qui mecum non colli-
git, spargit. He that is not with me
is against me, and he that gathereth
not with me, scattereth.

Or if thou haue a conscience to 8.
warde the Catholike Religion, and
doest cleane contrarve, that is dam-
nable. Beatus qui se non iudicat in eo Rom. 14.
quod probat. Blessed is he that con-
demneth not himselfe in doing con-
trarve to that he best alloweth. Quod
enim ex fide non est, peccatum est.
that is, according to his conscience:
hoc est

A TREATISE

12, q 19.

hoc est secundum conscientiam, as S. Thomas expoundeth it : who maketh this conclusion so certain and unfallible, that if a man in conscience shoulde erre, as it is sinne to doe accordingly : so also to doe contrary, is to him a damnable sinne. For example. A Calvinist adoring the blessed Sacrament doth sinne, because he is perswaded in conscience, he ought not, and that it is Idolatrie. Contrarywise, a Catholike because of his conscience, that Christe is there p̄sent, peccat non adorando, sineth in not adoring, as S. Austin saith. In psal. 98. Iacob. 4. Scienti bonum facere, & non facienti peccatum est illi. He that knoweth to doe good, and doth it not, to him it is sinne. S. Austin. Qui noli esse mala quæ facis, & tamen facis ea, nonne viuis descendis ad inferos? Thou that knowest the thinges that thou doest are yll, and yet doest them, doest thou not go down into hel quick? Thou art in conscience and knowledge a Catholike, in fact & demeanour thou wouldest seeme an heretike, etne ex fide?

OF SCHISME.

fide? is it according to thy conscience?
estne quod probas? Is it that thou do-
est best allowe? ergo peccatum est, quia
non ex fide, ergo iudicasti teipsum in
eo quod probas. Therefore it is sinne,
because it is not according to thy con-
science. Therefore thou hast condemned
thy self, in doing contrary to that thou
allowest. But wouldest thou not seeme
to allowe their doinges? Nolite errare, Galat. 6
deus non irridetur. Be not deceaved,
God is not mocked. Why doe other in-
curre displeasure, but by disallowing
their proceedings? how is that know-
en, but by their absence onely? (for ma-
ny haue not occasion to speake their
faith) ergo thou art quiet, because thou
doest seeme to allowe it, and that is ga-
thered by thy presence: to thee therefore
is saide illud in ep. Cleri. Rom. apud
Cipr. 31. Cum totum fidei Sacramen-
tu in confessione nominis Christi in-
telligatur digestum, qui fallaces in ex-
cusatione prastigias quæsiuit, negauit.
Et qui vult videri propositis aduersus
Euangelium, vel edictis, vel legibus sa-
tisfecisse,

A TREATISE

tiffecille, hoc ipso iam paruit, quod videri paruisse se voluit. Whereas the whole misterie of fayth is understode to consist in confessing the name of Christe, he that hath sought false sleightes for excuse thereof, hath denyed. And he that wil seeme to haue fulfilled such Statutes and lawes as are set forth against the Ghospel, in so doing he hath obeyed them in very dedde, forasmuch as he would haue it seeme that he hath obeyed the. Who knoweth not that colde Catholikes come to Churche in England vpon this false principle: We must obeye a lawe? Saint Austen writeth of Seneca, one familiar with Saint Paule, but a dissembler for feare of Nero. Eò damnabilius fecit (colendo Idola) quòd ea quæ fallaciter egit, sic tamen egit, vt veraciter egisse existimaretur. He did it (meaning his worshipping of Idols) so much the more damnably, because that which he did onely for a shewe, yet so he did it, that he would be thought to haue done it truely, and from his very heart.

De Ciuit.
dei lib.6.
cap.10.

Here

OF SCHISME.

Here you may remember olde Eleazarus, that would not seeme to breake anye litle point of Gods lawe, but dye rather a most cruel death. It is a famous historie done before the time of grace, and therefore shal condemne our dissembling Catholikes now in great pointes, for feare of smal dammages. Non namq; ætati nostræ dignum est fingere; vt multi adolescentes arbitantes Eleazarum transisse ad vitam alienigenarum, decipiantur. &c. It is a thing unworthy of our age to dissemble, whereby manye yonge men thinking that Eleazarus is revolted to the life and Religion of Gentiles, maye be deceaued through my example.

But it is possible that thy conscience is indifferent to both religions, and so thou art excused from doing against thy conscience. Nunquid fons de eodem foramine emanat dulcem & amaram aquam? Doth a fountaine out of one and the self-same springe gush forth

2. Mach. 5.

9.

Iacob. 3.

A TREATISE

2. Cor. 6.

swēth swēte and sower water : trueth
and heresie : vnitie and schisme : Nemo
potest duobus dominis seruire. No mā
can serue two masters. And , Non po-
testis bibere calicem Domini & cali-
cem demoniorum . Quæ participatio
iustitię cum iniquitate ? aut quę con-
uentio Christi ad Belial ? aut quę pars
fidei cum infidei ? You cannot drinke
of our Lordes cupp and the cupp of de-
uils : What partaking hath righteous-
nes with iniquitie : or what agreement
is there betwēne Chyste and Belial ?
Or what part hath a faithful mā with
the faithlesse or infidel ? And what fo-
loweth ? Propter quod exite de medio
eorum , & seperamini , dicit Dominus ;
& immundum ne tetigeritis , & ego re-
cipiam vos , & ero vobis in patrē . For
the which cause goe out from amonge
them , and seperate your selues from
them , saith our Lozde , and touche not
that that is vncleane , and I wil receue
you , and wil be to you a Father . As
much to say , if you wil folow my reli-
gion onely , I am your Father , your
God . &c.

OF SCHISME.

God. &c. Otherwise, *Coangustum est stratum, ita vt alter excidat, & pallium breue non potest duos tegere.* The bed is narrowe, so that thou must needes fall out, and a short blanket cannot couer two. Which Saint Hierome doth interpret of Chziste, who is, as it were, *Sponsus animæ nostræ*, The Spouse wedded to our soule: And therfore can not abide adulterum simul secum in eodem strato, an aduoulturer together with him in the same bed. He wil alone haue vs, or not at al. *Si Baal sit Deus, sequimini eum; sin Dominus sit Deus, sequimini illum. Quousq; claudicatis in vtramq; partem? If Baal be God, folowe him. If our Lorde be God, folowe him. How long limpe* Ephes 4.
 you on both sides? *Vna fides, vnus Deus, vnus Dominus. One faith (saith S. Paule) one God, one Lorde. The na-* 3.Reg. 3
 tural Mother (*Catholica Ecclesia*) saide not to Salomon: *Diuidatur.* Let the childe be deuided, but al or none. The Samaritanes worshipped the true God schismatically, and withal their

Efai. 28.

3.Reg. 18.

Ephes 4.

3.Reg. 3

A TREATISE

2. Cor. 6.

forth swete and sower water: truth
and heresie: vnitie and schisme: Nemo
potest duobus dominis seruire. No mā
can serue two masters. And, Non po-
testis bibere calicem Domini & cali-
cem demoniorum. Quæ participatio
iustitię cum iniquitate? aut quę con-
uentio Christi ad Belial? aut quę pars
fidei cum infidei? You cannot drinke
of our Lordes cupp and the cupp of de-
uils: What partaking hath righteous-
nes with iniquitie: or what agreement
is there betwæne Chziste and Belial?
Or what part hath a faithfull mā with
the faithlesse or infidel? And what fo-
loweth? Propter quod exite de medio
eorum, & seperamini, dicit Dominus,
& immundum ne tetigeritis, & ego re-
cipiam vos, & ero vobis in patrē. For
the which cause goe out from amonge
them, and seperate your selues from
them, saith our Lorde, and touche not
that that is vncleane, and I wil receiue
you, and wil be to you a Father. As
much to say, if you wil follow my reli-
gion onely, I am your Father, your
God, &c.

OF SCHISME.

Efai. 28.

3. Reg. 18.

Ephes 4.

3. Reg. 3

113.

o June

A TREATISE

stone bables: but it is saide (Ioh. 4.)
of the Iewes that had the true wor-
shipp of one God, Catholikes, as it
were. Non contuntur Iudæi Samarita-
nis. The Iewes keepe no companie
with the Samaritanes. Againe, those
Deut. 22. preceptes: Non arabis boue & asino:
Non texes vestimenta ex lino & lana:
non miscebis duo semina in agro tuo.
Thou shalt not plough with an ore
and an Asse together. Thou shalt not
weaue garmentes of both linnen and
woollen. Thou shalt not mingle two
diuers sēdes in thy fielde: and the like.
What is the signification, but, Væ du-
plici corde. Woe be to the double hear-
ted. And, Vir duplici animo inconstans
est in omnibus viis suis. A double har-
ted man is vnconstant in al his waies.
Eccl. 3. And, Vir ingrediens duas vias non ha-
bebit successus. And, Cor prauum scan-
dalizabitur in eis. A man that goeth in
two wayes, shal not go forwarde, and
a wicked heart shal stumble in them.
Sophon. 1. And that which is terrible. Disperdam
de terra eos, qui iurant in deum & in
Melchom,

OF SCHISME

Melchom. I wil destroy thē that sweare
 by God, and their wicked king. For so
 Melchom doth signifie by God in hart,
 by their pꝛince in behauiour, which
 serue both, depende vpon both. &c. In
 malitia sua letificauerunt regem, & in
 mendaciis suis principes. They haue de
 lighted the king in their naughtines, &
 pꝛinces by their lying or dissembling.
 Of such men as learne to dissemble of
 their naughty pastozs, S. Austen saith:
 Si indifferentem habuero errorem tuū, De pastor.
 attendit qui fortis est, putat nihil esse cap.7.
 ire in hæresim, quando aliquod cōmo-
 dum de seculo reduxerit, vnde mute-
 tur. Statim mihi dicit fortis ille peritu-
 rus, & hâc, & hâc deus est. Quid inter-
 est? homines inter se litigantes hoc fe-
 cerunt: vbicunq; colendus est deus.
 If I shal thinke thy erroꝝ indifferent,
 and that it is al one to doo this or that,
 he that is otherwise stronge, marketh
 it, and thinketh it is nothing to
 runne into heresie, when some world-
 ly commoditie shal appere, where-
 by he maye be altered and chaunged,
 B.ij. by

A TREATISE

by and by this stoute man saith vnto me, God is both here and there, what difference is there? men by iangling among them selues haue made al this adoe. God is to be woꝛshipped in euery place oꝛ congregation.

10.

Mat. 18.

It is scandalous, and maketh thy brother to sinn, which is a very weightie consideration, as appereth by our Saviours Vx: Vx mundo à scandalis: Vx illi per quem veniunt scandala. Woe be to the world by reason of stumbling blockes: Woe be to him that maketh other men to stumble.

Marc. 9.

And, Qui scandalizauerit vnum ex pusillis istis, credentibus in me, bonum est ei magis si circundaretur mola asinaria collo eius, & in mare mitteretur. He that is an occasion why any one of these litle ones, that beleene in me, doe stumble oꝛ sinne, it were good foꝛ him, if a mil-stone were hanged about his necke, and that he were cast into the Sea. Pusilli, Litle ones, are they that beleue wel, and meane wel, and gladly would doe foꝛ the best, but are easilye moued

OF SCHISME.

moued to relent by authoritie or exam-
 ple. Here remember once more olde
 Eleazarus, who therfore chose to dye,
 because yonge men should not be bolde
 to breake Gods lawe, saying: Olde
 Eleazarus did so, why may not we?
 but, O worthy Eleazarus, it was re-
 quired onely of thee to eate lawfull
 meates, so that thou wouldest but seem
 to haue eatē unlawful: yea (quoth he)
 therfore let me dye, rather then yonge
 persons by thinking that I did it, of-
 fende damnably by occasion of my dis-
 simulation. This man knelwe before
 by inspiration that Vx which Christe
 afterward pronounced scandalizanti-
 bus. And therefore lesse meruaile (al-
 though meruailous) if S. Paule after-
 ward speake vehemently: Si esca scan-
 dalizat fratrem meum, non manduca-
 bo carnem in æternum. If meate of-
 fende my brother, or be occasion of his
 sinne, I wil not eate flesh for euer: al-
 though the meate of it selfe was good
 and lawfull. Sic namq; peccantes in
 fratres, & percutientes conscientiam

2. Mach. 6.

1. Cor. 8.

W. iij.

corum

A TREATISE

eorum infirmam, in Christum peccatis. For you sinning after that sort against your brethren, and wounding their weake conscience, sinne against Christe: wherein was this dangerous scandal committed: marke the case like to ours, Si namq; quis viderit eum qui habet scientiam, in idolio recumbentē, nonne conscientia eius cū sit infirma, ædificabitur ad manducandum idolothita? for if a man shal chaunce to see him that hath knowledge sitt in the temple of idoles, shal not his conscience being weake, be edified and induced to eate idolatrous meates by thy example: If a weakling see thee (a man of account and estimation) present in the Church of heretikes, or at their sermons, their conscience being not fully settled to detest heresie, is he not easily induced to frequent their convenicles with daunger of dayly corruptiō, and either to like the better, or to mislike the lesse of their sayinges and doinges? Apparet illud esse prohibitum, (saith S. Austen) nē in honorem alienorum

Aug. epist.
154.

OF SCHISME.

norum deorum aliqua re vtamur, aut
vti existimemur, sic etiam accipiendo,
vt quamuis animo contemnamus, eos
tamen qui nostrum animum ignorant,
ad hæc honoranda ædificemus. It is
evident that this is forbidden, that we
use not anye thing in the honour of
straunge Gods, or to be thought to use,
taking it in such sort, that although in
heart we despise it, yet we edifie and
induce them that knowe not our hart,
to honour the same thinges. This case
concerneth al states, vpon whose exam-
ple any one Christian soule dependeth:
princes, prelates, pastors, masters, pa-
rentes. Of princes let one Jeroboã suf-
fice, who is alwayes mentioned in scrip-
ture with this title of his scandalous
apostasie. Qui peccare fecit Israel, that
made Israel to sinne: which is proper-
lye scandalum, or scandalizare. S. Am-
brose to the Emperour Valentinian,
epist. 30. vrgeth the like inconuenience
if he did but yeelde a litle to y^e Vanims
request. Totus hic Christianorum pe-
riclitatur Senatus. &c. This whole bech
of

A TREATISE

of Christian Senatours is in daunger to offende mortally by this meanes. And (which is much to be noted contra excusandas excusationes in peccatis: against al blinde excuses to iustifie yll doinges, common now a dayes to diminish great faultes) wheras the Emperour might haue saide, I did not sacrifice, nor induce any man to do it: yet because he permitted that onely to be done, wherof Idolatrie folowed, paganis vt erigerent aras, the Paynims to set vp Idolatrous aultars, he saith: Vox enim tua, manus tua. Thy word is thy hande. Et subscriptio tua opus est tuum. And to subscribe to the Paynims licence, is as much as if thou haddest done it thy selfe. And againe: Quisquis hoc suadet, sacrificat, & quisquis hoc statuit. Whosoever geueth counsell to it, doth sacrifice to false Gods, and whosoever doth decree it. See howe farre this sinne (scandalum) extendeth, not onely to the doers, but to them that counsell, subscribe, winke at it, permitt and dissemble it. Apoc. 2.

Habes

OF SCHISME.

Habes illic tenentes doctrinam Bala-
 am, qui docebat Balac mittere scandalū
 coram filiis Israel, pugnabo cum illis in
 gladio oris mei. Thou hast there that
 holde the doctrine of Balaam, who
 taught Balac how to geue occasiō that
 the childzen of Israel might sinne: I
 wil fight against them with the sword
 of my mouth. He threatheth the ma-
 sters and Councillers, qui docebant
 mittere scandalum, as Balaam, not
 onely the prince him selfe and chiefe
 doer Balac. Of *prelates I wil geue
 examples afterward in more conueni-
 ent place, least I dwell in this reason
 to longe. Of Pastours, S. Austen (de
 pastoribus ca. 7. to. 9.) Si fortē dixerit
 aliquis Donatista, non tibi do filiam
 meam, nisi fueris de parte mea; illi opus
 est vt attendat et dicat: Si nihil mali
 esset de parte eorum, non contra illos
 dicerent tanta pastores nostri, non pro
 illorum errore satagerent. If perhaps
 some Donatist shal say (to a colde Ca-
 tholike) I geue thee not my daughter
 vnlesse thou be of my side, it standeth
 this

*Vide ex-
 emplum
 Miseni &
 Vitalis,
 qui à Ro.
 pont. mis-
 si Cōstan-
 tinopo-
 lim, cum
 Petro hæ-
 retico cō-
 munica-
 runt, quā-
 tum scan-
 dalum po-
 pulo de-
 derint, vt
 putauerit
 Pontificē
 Rom. cum
 hæretico
 cōmuni-
 casse.
 Euagr. li. 3.
 cap. 21.

A TREATISE

this man vpon to take good hēde, and to say with him selfe: If there were no harme on their side, our Pastors or preachers would not speak so much against them, they would not be so earnest to confound their erroz. It followeth:

Si ergo celsimus et taceamus, contraria locuturus est: utique, si malum esset in parte Donati, loquerentur contra, redarguerent eos, fatagerent lucrari illos, si errant reuocarent illos, si pereunt, quærent illos. &c. If therefore we cease and holde our peace, he wil saye contrary: Verily if there had beene any euil in Donatus faction, our Pastors and Curates would speake against it, would rebuke them, if they be lost would seeke them. &c. Of Parentes. Ciprianus de lapsis. Nonne illi (paruu- li) cum iudicii dies venerit, dicent: Nos nihil fecimus, nec derelicto cibo et poculo domini (the blessed Sacrament) ad profana contagia sponte properauimus; perdidit nos aliena perfidia, parentes sensimus homicidas. Illi nobis ecclesiam matrem, illi parentem deum nega-

OF SCHISME.

negauerunt, vt dum parui et impro-
di, et tanti facinoris ignari, per alios ad
confortium criminis iungimur, aliena
fraude caperemur. Will not they (the
children) when the day of iudgement
shal come, say? We haue done nothing
of our selues, neither, forsaking h meat
and the cupp of our Lorde (the blessed
Sacrament) haue we of our owne ac-
corde hastened to pꝛofane infections, o-
ther mens infidelitie hath bndown vs,
we haue felt our owne parentes men-
sears, they haue denied vs the Church
our Mother, and God our Father, that
whiles we being yonge, and foreseeing
no daunger, and ignorant that it was
so heynous a fault, by the motion of o-
thers are made partakers of h crime,
by other mens pollicie might so be in-
trapped. This place concerneth most
kind of persons, & were to be handled
at large, because Parentes maye
many waies geue their childre occasiō
to fal into heresie & schisme (but I wold
gladly end this first part concerning
reasons:) bꝛiefly, if they geue example,
by

A TREATISE

by communicating, if they permitt
their childzen, or rather commaunde
them, thereby to excuse them selues,
imagining that it is venial in them
because of their age: if they doe not
forbid them and teache them the con-
trary, if they sende them to schooles or
vniuersities, where they must needs
heare and see, and doe that they shoulde
not. &c.

11.

Nuptie cum infidelibus prohiben-
tur, et cum hereticis. Marriage with
Infidels, and with heretikes is forbid,
because of the daunger in peruertering
one the other. Et contracte discindi
poterunt ac debent, ille quoad vincu-
lum, iste quoad cohabitationem, si co-
habitare non liceat sine iniuria Crea-
toris. And being contracted maye not
withstanding, and ought to be sundzed,
thone to be no marriage, the other not
to liue together at al, if they cannot
liue together without iniurie of their
Maker: that is, if thone wil needs
make thother offende God. Nolite iu-
gum ducere cum infidelibus. Draue
not

2. Cor. 6.

OF SCHISME.

not in one yoke with Infidels. Which
 is most properly spokē de coniugibus,
 et. 1. Cor. 7. and Tertullian ad vxorem,
 and the ecclesiastical historie of a vertu-
 ous godly matrone that departed from Euseb. li. 4.
cap. 16.
 her husband. And our Saviour him-
 selfe. Qui reliquerit vxorem propter Mat. 19.
 me, centuplum accipiet. He that forsak-
 eth his wife for my sake, shal receaue
 a hundred folde. Qui non oderit, non Luc. 14.
 est me dignus. He that hateth her not
 for my sake, is not woorthy of me. And
 Moyses: Si vxor quæ est in sinu tuo. Deut. 13.
 If thy wife that sleepeth in thy bosome
 wil persuaue thee error, cast thou the
 first stone at her. If the wife and her
 husbände may not keepe company, be-
 cause the one is a wicked infidel or he-
 retike, of whom it is saide: Et adhe-
 rebit vxori sue. And he shal cleaue to
 his wife. And if the sonne must vppon
 paine of damnatiō forsake the Father,
 and the daughter her mother, because
 they are of a contrary beliefe (for Qui
 diligit eos plus me, and, Qui non
 odit patrem et matrem, non est me dig-
 nus.

A TREATISE

Luc. 12.

nus. He that loueth them better then me: yea, he that doth not hate father and mother (in this case) is not worthy of me. Putatis quia pacem veni mittere? non dico vobis, sed seperationem. Thinke you that I came to sende peace vpon the earth: no, I tel you truth, but diuision and dissension: meaning, that for his sake the son should leaue his father, the daughter her mother, the wife her hus bande, one frende forsake another. If, I say, this be so, much moze heretical conuenticles are to be abhorred.

12.

All open professors of heresie or known heretikes are ipso facto excommunicati, in so doing they are excommunicate forthwith, without further sentence, as appereth in Councils, decrees, et in bulla coene domini. In their prayers and sermons their professiō is manifest, ergo then especially we must abstaine from them, quia participare cum excommunicato in diuinis etiam catholicè, graue peccatum est: because to communicate or to be partaker with
an

OF SCHISME,

an excommunicate person in thinges pertaining to Gods service, albeit after a catholike maner (as whē the Pelagiens had al their service and ceremonies catholike) is by the iudgement of learned diuines and the consent of the Church a gréuous sinne, howe much more gréuous is it to communicate with them, when their service and manner of prayer is wholly heretical? Yea, the first case de reseruatis in bulla Cœ. Domini, est heresis, & comprehendit eos qui præsumunt legere libros hereticorum, quiq; imprimunt, et domi habent, et demum omnes fautores hereticorum : ergo à pari, to frequent their conuenticles where they pray & preach is comprehended.

It is excommunication to enter into the Jewes Synagoge at the time of their ceremonies, wherin euery day, as S. Hierome writeth, they pronounce a solemne curse contra Iesum Nazarenū, against Iesus of Nazareth, so they call him of contempt & despite. The like is said of schismatical Grecians in Venice : much more is it to be conceued of

A TREATISE

1. Cor. 5.

haunting heretical conuenticles, wher the blessed Sacrament, the vicar of Chziste, are impudently blasphemed: much more, I say, as appereth by the Apostles distinction, de fornicariis huius mundi, and, si is qui frater nominatur, est fornicarius. Of them whom he calleth fornicatours of this world, infidels or Waynims: and of chzistian brethzen that are fornicatours: of the he meant not, but of this latter. Ne commisceamini cum illis, keepe no company with them, &c. but more of this comparison hereafter. Here commeth to hand another reason.

1. Cor. 5.
14.

Scripsi vobis non commisceri, si is qui frater nominatur, est fornicarius, aut auarus, aut maledicus. &c. cum eiusmodi nec cibum sumere. I wrote to you not to keepe company with anye such, as being a Chzistian man, is a fornicatour, or couetous, or foule speaker, with such a one I say not to take meate. And 2. Thessal. 3. generallye: Denunciamus autem vobis, fratres, in nomine Domini Iesu Christi, vt subtrahatis

OF SCHISME

trahatis vos ab omni fratre ambulante inordinate, &c. We earnestly and precisely declare vnto you, (brethren) that you withdrawe your selues from euery brother that liueth vnderly. And, Per epistolam hunc notate, & ne commisceamini cum illo. Geue me a note of him by your letters, and keepe no company with him. Why? vt confundatur, to shame him. He talketh of lesse sinnes then heresie. And is it the waye to shame heretikes, and so to reclaime them, whē their sayings and singings are honoured with our presence? To absent our selues is, no doubt, a confusion to them, and doth astonish them, although they be obstinate.

Euery Catholike must confesse that the Church of Christ vpon earth is visible, the members wherof must needes be tyed together aliquo signaculorum vel Sacramentorum visibilium consortio, with some societie of visible signes or Sacramentes, as S. Austen saith: ergo they that secretly in heart are Catholikes, and visibly in Sacramentes

C. and

15.

Li. 19. ca. 11
contra
Faustum.

A TREATISE

and ceremonies communicate with heretikes, flatly declare y they are not to be accompted of Chzistes visibie and onely Church: which place being wel brged, must needes condemne them by their Catholike opinion of the visibie Churche. For if al should hide their faith, how should the Churche appere? If others doe (God be thanked) innumerable, and they doe not, how are they the children of one mother, the members of one body? What priuiledge haue they, wheras it is necessary that many alwaies doe protest visibly their religion, to be exempted from that open profession? They cannot possibly cauel against it: for, Reliqui mihi septem millia qui non curuauerunt genua ante Baal. I haue left me seuen thousand that haue not bowed their knees before Baal. An heretical obiection for their inuisible Churche, is meant of them that in Hierusalem euen then serued God openly in the Temple, when Elias complained that in Samaria amonge the tenne Tribes, Relictus sum ego

OF SCHISME.

ego solus. Wh he spake it of the good men in the tenne Tribes. (S. Austen Collat. contra Donat. cap. 29.) of zeale, because he knewe but selue.

16.
If nothing els did moue, yet very zeale against the enemyes of Christe and his Churche should cause a good Christian to abstaine. *Zelus domus tue comedit me.* The zeale of the house of God hath eaten me. And, *Odiui ecclesiam malignantium, & cum impiis non sedebo.* Lauabo inter innocentes manus meas, & circundabo altare tuum Domine. I hate the congregation of wicked men, & with y^e vngodly I wil not sitt. I wil wash my hands among innocents, and compasse thy aultar, O Lord. That is: I wil embrace it with both hands, not geuing one to thee, and the other to thy aduersarye. *Dilexi decorem domus tue, & locum habitacionis glorie tue.* I haue loued the beautie of thine house, and the place where thy glory dwelleth. Hath a cold Catholike this zeale to Gods house against
C.ij. Satans

A TREATISE

Sinagoge: to whom it may iustly be
saide: Si videbas furem, currebas cum
eo: & cum adulteris portionem tuam
ponebas. Existimasti iniquè quòd ero
tui similis. If thou sawest a thiefe, thou
diddest runne with him: and with the
aduonlterous thou diddest take parte.
Thou haddest a wicked surmise that I
wil be like to thy felse: a good gentle
God to fauour thy sinne, as thou doest
fauour heresie. Arguam te, & statuam
contra faciem tuam. I wil lay it to thy
charge, be thou sure, and cal thee to ac-
compt for it in the dreadful day.

17.

And because men do flatter them-
selues many wayes in this case, and
thinke it great wisdom and smal of-
fence to hide their conscience for ad-
uantage, by yelding a litle. Let vs
consider certaine other wayes of con-
senting to Infidels, not so wel knowe
to the ignorant, and yet make a mortal
Sinn. Caietan, in summula, tit. Habitus
mutatio. Si differentia certa distinctiua
Christianorum & aliorum est, ita vt
quilibet vtens tali habitu fateatur suā
fidem

After the
Admirals
death Pu-
ritans did
wear crof-
ses in
Fraunce.

OF SCHISME.

fidem, mortale esset peccatum, puta;
Christianum deferre super vestes cha-
racterem O ex aliquo timore, vbi hoc
est proprium signum Iudeorum; quia
hoc nihil aliud est, quàm ex timore fa-
teri se Iudæum. If there be a certaine
distinct marke, whereby to know Chri-
stians and others a sundre, so that any
man by vsing that habite, thereby doth
protest his faith, it were a mortal sinn,
for example, if a Christian man for
feare should weare vpon his outwarde
garment this letter O in that place
where it is a peculier marke of the
Iewes: for that is nothing els but of
feare to confesse him selfe a Iewe. Or
if a Puritan abhorring from a fryers
weede, would for feare weare it, being
a most certaine badge of a papist, he
sinneeth mortally according to S. Tho-
mas conclusion de ratione errante, in
my eight reason. Can there be a more
manifest distinction of Catholikes and
heretikes, then their Churches, their
Sacramentes, their prayers, their ser-
mons: In S. Austens time when it
was

The mark
of here-
tikes, cha-
racter be-
stia. Apo.
19. of Ca-
tholikes
signū ✕
Ezech. 9.
If both
beare one
marke,
howe shal
Christ sai:
Cognosco
oues meas
I knowe
my sheep.

A TREATISE

was demaunded, Quâ itur ad catholicâ? Which is the waye to the Catholike Church? were not their Churches plainly so distinct, that to aske the way to either, was a token of his religion that asked: like as the schismatical Samaritanes iudged Chziste to be of the Jewes religion, Quia facies eius erat euntis in Hierusalem. Because his face looked as if he were going to Hierusalem. And therefore he could get no interteinment among them.

Luc. 9.

It is al one to communicate with the deuil and with his ministers. See then howe easily a man maye sinne in this case, whereas, tollere signum (as they terme it) by that meanes to helpe the person bewitched, is, in the opinion of great learned men, a certaine cōmunication with the deuil. S. Hieron in vita S. Hilarionis noteth this especially in the cure that he did vpon a maid bewitched per tormenta verborū, & portentosas figuras subter limē domus puellæ defossas, By tormenting wordes and monstrous figures digged into the ground

OF SCHISME.

ground vnder the threshal of her doore. Noluit autem (saith he) sanctus antequam purgaret virginem, signa iubere perquiri, ne solutis incantationibus, recessisse demon videretur. The holpe man would not bid them looke out the signes or figures, least it might seeme that the deuil departed by vndoing the inchauntmentes. Alas howe common is this now adaies and many other meanes, esteemed very honest wayes, by signes, wordes, ceremonies, yea, vnlesse they coniure flatly, and of purpose consult with the deuil, they thinke the rest is no communication with him: right so in our case you may consider, where a man doth communicate with heresie, and deny his faith by many indirect and couert wayes, neuer without mortal sin, by wilful presence, by Dr. forde protestations, quatenus consentit verbo dei, as farre as it agreeth with the worde of God, by seeming to receaue although he doe not: by geuing his name to the vicar as hauing receaued; by conceiuing a new sense whē his

A TREATISE

wordes import falshood, & must needes
 sounde consent to the hearers, as being
 asked of an heretike. Is the bodie of
 Chyriste in the blessed Sacrament? no
 forsooth, meaning in his visibie quantitie.
 &c. by whatsoeuer subtil and secret
 meanes of seeming to fauour their opi-
 nions. So he that in praying for the
 Quene, vbled this stile, supreme gouer-
 nour of al persons ecclesiastical and
 tempozal: Although it be true in his
 sense, yet his purpose was to haue it
 seeme, as though it were al one with
 the common stile. And so there be wri-
 ters that thinke S. Peter saying: Nes-
 cio hominem, spake it in this sense:
 Nescio purum hominem: but neither
 did he so meane, and if he did, yet the
 hearers vnderstode him in the sense
 that they vrged, and therfore it was so
 also a flatt denyal. Vide Augustinum
 varia genera mendaciorum lib. contra
 mendacium cap. 3. & deinceps.

Hieron. in
 4. Math.
 & Theo-
 philactus
 in 12. Luc.

19. Another reason may be, because this
 dissimulation and indifferencie per-
 taineth to olde heresies. First Basili-
 des,

OF SCHISME.

des, (Niceph. li. 4. cap. 2.) among other monstrous heretikes, res nullo in crimine ponere docuit, *adiaphorein*, perinde atq; tempore exigente, absq; exceptione omni præcisè fidem abiurare liceret. He taught men to be indifferent to anye religion, as if it were lawfull (the time so requiring) precisely without al exception to abiure the faith. The second Helcesaitarum. (Euseb. li. 6. cap. 31. ex Origene) fidem negare indifferens quiddam esse. Qui enim interiore cogitatione rectè de fide sentiat, tametsi ore cùm necessitas illū cō detruserit, fidem perneget, cum tamen animo firmè illi adhæsurū. That to denye the faith is an indifferent thing, for he that in his heart inwardly hath a true beliefe, although with mouth, when necessitie brgeth him, he denye his faith, yet in his minde he is readie to sticke to it stedfastlye. These make their grounde, necessitie, as many colde Catholikes doe, thinking so to be excused, and therfore, as S. Ciprian writeth de lapsis in his time: Non
C. v. expec-

A TREATISE

expectauerunt saltem vt interrogati negarent, ante aciem multi victi. &c. They did not stay so longe as to be examined first, and the denye their faith, many yeelded before they beganne to fight. They pzeuent the law, least they should be brged to their paine, calling it necessitie, when they must eyther do it, or incurre a litle damage of displeasure or libertie. But let them learne, that it was the persuation of the profane Count Magnus seruaunt to Valens the Arrian Emperour, to the Catholike pziestes and Deacons of Alexandria. O miseri, obsequimini, Arrianæ opinioni assentite. Nam diuinum numē, licet illa quam colitis religio vera sit, si non vestra sponte sed necessitate adducti, ab ea discedatis, veniam vobis daturum est. Etenim in his quæ necessitate peccantur, relinquitur excusationi locus, Sed cū sua sponte quisquam deliquerit, carere reprehensione non potest. ¶ Wretched men, obeye a lawe, agrée to the Arrian religion: for the diuine godhead, although your religion

Theodo-
ritus li. 4.
cap. 20.

OF SCHISME.

igion be true, if you reuolt from it, not of your owne accord, but by compulsion, wil pardon you: for in such offences as are committed of necessitie, some excuse wil be taken: but when a man shal offend wilfully, that cannot lacke blame and repprouse. But how little those glorious Confessors wer moued with this ethnish persuasion, appeareth in the story. S. Austen to signifie, that no necessitie in this case excuseth, *In lasp. 30*
Qui timendo mori mentitur, moritur antequam moriatur, qui ideo mentiebatur vt viueret. He that fering to dye, lyeth or dissembleth, is dead before he dye, who therefore lied or dissembled that he might liue. The thirde heresie is Priscilianistarum, of whom S. Austen writeth, that being demaunded *Contra mend. ca. 6*
their religiō, they answered, Catholiks, that is of the contrary to their profession, because they would y better search what was done among y Catholikes. Wherupon certaine Catholikes thinking they might doe the same towarde those heretikes by dissembling in their conuenticles,

A TREATISE

Non in
verbis tan-
tū est
mendaciū
sed factis,
vt prophe-
tia.

ticles to learne their misteries, gaue occasion to S. Austen to write contra mendacium, against lying or dissembeling, as him selfe telleth lib. 2. retract. 60. concluding that it was not lawfull in any wise.

To ende, and, as it were, to bind fast the conclusion of al these reasons with the verdict of the Church, and ecclesiastical Fathers of our time, when this question was moued in the Councel of Trent, to satisfie the doubtful consciences, chiefly of our countryme, Twelue of the best learned (one Petrus a Soto) chosen by the Councel to decide it, pronounced, omnino non licere, that it was in no case lawfull. Being in England I saw their short discourse in writing. It is also the iudgement of the best learned Fathers and Professours in Rome, Jesuites. And of so many as are sound Catholike diuines, of vpright iudgement, that haue no foolish pietie, to sooth the feareful humour of their carnal frendes.

¶ The

OF SCHISME.

¶ The 2. Chapter.

Examples out of Scripture.

The Apostasie of Ieroboam, and the tenne Tribes is famous by these wordes: Erexit altare contra altare. He set vp another altare against the true aultar in Ierusalem. He did sacrifice him selfe out of Ierusalem, made priestes other then Leuites. &c. God therefore sending his prophet to rebuke him, gaue strait commaundement, that he should not eate nor drinke with them, nor fary among them, which he dulye and fruely obserued, although the king him selfe inuited him to his table. But being departed from thence, and fallen into the company of one thereaboutes, that would needes interteine him, and cause him to eate, and because he refused vpon Gods commaundement, tolde him that he also was the prophet of God, and did warrant him against al displeasure

A TREATISE

sure and offence. This good meaning man believed him, did eate and communicate with the Samaritane: and what folowed: he was told by & by y he should dye for it before he came home. A lion meeteth him in the way, and not hurting the asse, killed the credulous and disobedient man, for communicating with schismatikes. A goodly example for Catholikes against the vngodly persuasions of their frendes that say vnto them in this sort: Why are you so scrupulous: is it so great a matter to come to Church: am not I Catholike as wel as you? I warrant you. Let them take heed of these false Catholikes more then of open heretikes, remembering that this man of God, whom Ieroboam the king could not persuade, was persuaded by one that named him selfe a prophet. S. Austen. ep. 23. Quam multi volebant esse Catholici manifesta veritate commoti, & offensionem suorum reuerendo, quotidie differebant. How many wold gladly haue bene Catholikes, because manifest

2. Esdr. 6. is
a notable
example
to resist
the per-
suasion of
false fren-
des.

OF SCHISME.

manifest truth did moue them, and fearing the displeasure of their frendes, dayly differred it? Is it not verified here, *Amici mei aduersum me appropinquauerunt. My frendes appoched against me?* Psal. 36.

Againe, Elias and Elizeus, Oseas and Amos liued among the ten schismatical tribes to preache vnto them, but did not communicate with them in their vnlawful Sacrifice, which was Leuit. 17. lawful onely in the Temple of Ierusalem. *Oseas. 4. Nolite ingredi in Galgala, & ne ascenderitis in Beth-anen, Enter not into Galgal, and go not vp to Beth-anen: that is, domum iniquitatis, the house of iniquitie: or, domū Idoli, the Idols house, because of Ieroboams golde calues, which befoze was called Bethel, Domus Dei, The house of God.* Againe, *Si fornicaris tu Israel, If thou playe the harlott, that is, if thou runne after false religion, O Israel, you Samaritanes or tenne Tribes, manifest heretikes and Schismatikes.* Aug. lib. 1. contra Crescon, cap. 32. *(Sunt enim Samaritani veluti haretici Iudæorum: for the Samari-*

A TREATISE

the Samaritanes are as heretikes fro
the Iewes) Non delinquat saltem Iu-
da. Let not the Catholike Iuda offende
by communicating with them. Parti-
ceps idolorum Ephraim; dimitte eum.
Ephraim (the ten tribes) taketh part
with Idols, let him go, follow him not.
S. Hierom in his Comment. Super he-
reticos prona intelligentia est, ad quos,
vel de quibus dicitur. Si semel fornica-
ris, hæretice, saltem tu ecclesiastice nē
delinquas, nē ingrediaris in Galgala,
hæreticorum conciliabula, non est ibi
domus dei, sed domus Idoli. Concer-
ning heretikes the vnderstanding of
this place is easie, to whom or of who
it is saide. If thou heretike playe the
fornicatour from Chyriste, and his
Churche, yet thou that art a Catholike
man offend not with him, enter not in-
to Galgal, that is, heretical Conuenti-
cles. There is not the house of God,
but the house of an Idol. Thus farre
S. Hierome. Marke nowe this brieife
comparison. The Temple of Ierusa-
lem which onely had lawfull Sacrifice,
with

In cap. 4.
Osee.

OF SCHISME.

with the Catholike Church, extra quā non benè offertur, etsi sacrificium valeat. Out of the which Sacrifice is neuer wel offred, although it selfe be alwaies of value. Beth-anen with the heretical Sinagoges which befoze were Bethel: the houses of God, Catholike Churches: The tenne Tribes with flat heretikes: Juda, or the two Tribes in Ierusalem with Catholikes. Consider the Prophetes wordes and the Doctors interpretation, and for our purpose it is very plaine. Tractat hunc locum Balduinus egregiè in historia sua de collatione Donatistarum & Catholicorum, quam subiunxit Optato, which is much woorth the reading.

The next example may be olde Tobie, Qui, cū coeteri omnes irent in Bethel ad adorandos vitulos, hic solus fugit consortia omnium, & pergebat in Ierusalem ad templum Domini. &c. Hec & his similia secundū legem dei obseruabat puerulus. Who, when al others went to Bethel to worship the
D. calues,

A TREATISE

calues, he alone fled their company and went to Ierusalem, the Temple of our Lorde. &c. These and other like thinges he obserued according to the lawe of God being but a litle one. After when he was in Ninuée, Nunquam contaminatus est in escis eorum. He was neuer polluted with their meates forbid by the lawe. Being vndoubtedly one of that number of whom God saide to Elias: Reliqui mihi septem millia qui non curuauerunt genua ante Baal. I haue left to my selfe seuen thousande that haue not bowed their knees before Baal. O what an honour was it in suche an vniuersal Apostasie when Elias saide: Relictus sum ego solus. I am lefte alone, to haue the glorious testimonie of Almighty God in the lesser number of constant men. Reliqui mihi. I haue left to me. Such are these selwe good Catholikes, which eyther beyonde the Seas or at home seeke to the Catholike Church. They shal haue Tobyes blessing, an Angel to

OF SCHISME

to direct them in al their doinges, and the king Sennacherib shal (spite of his teeth) not hurt them. Nolite time- Heb. i.
re pusille grex, Pater namq; meus pa-
rauit vobis Regnum. Feare not litle
swæte flocke, for my Father hath pre-
pared you a kingdome.

Judith soloweth, whose godlye and
constant wisdom if our Catholike
gentlewomen woulde folowe, they
might destroye Holofernes, the master
heretike, and amase al his retinew,
and neuer defile their religion by com-
municating with them in anye sinall
poynt. She came to please Holofer-
nes, but yet in her religion she woulde Iudith. 12.
not yelde so muche as to eate of his
meates, but brought of her owne with
her, and tolde him plainely, that be-
ing in his house, yet she must serue
her Lorde and God stil, desiring for
that purpose libertie once a day to goe
in & out y gate. Non potero manducare Iudith. 12.
ex his quæ præcipis mihi, nè veniat su-

D.ij.

per me

A TREATISE

me offensio. I maye not eate of that which thou commaundest me, least I incurre Gods displeasure. Which her constancie (a wonderful thing to tel) was the very means afterward, whereby she caried away his head safely, the porters presupposing that she went forth (as befoze) to pray to her God. He hoped wel to haue had the company of her body, and so to possesse her altogether: but God did so direct her religious mind, that she confounded him and al his, not once touching of his meats: Her good maid waited vpon her al this time. And surely one constant Iudith shal easily make many like seruants, a thing much to be wished, for the Catholike bringing vp of yonge gentlewomen, who otherwise are in daunger of Holofernes, and his vngratious ministers.

For al yonge persons the storpe of Daniel, and the other children is conuenient, who refused also to eate of the kings meates, ne communicando polluerentur, least by communicating with them

OF SCHISME.

them they might be polluted: which pleased God so wel, that they were in better liking after rootes and herbes, then the rest after flesh and fish. And concerning prayers, he was so farre from ioyning with Infidels, that he would not intermitt his owne daylye prayers toward the temple in Ierusalem, when he knewe it was death by the kinges commaundement.

Daniel. 1.
& 6.

The zeale of Matthathias and his sonnes, ne præputium adducerent cum Gentilibus, rather then they would become vncircumcised like the Gentiles: the death of Eleazarus rather then he would seeme to communicate: the careful diligence of Esdras and the rest in ablegando mulieres alienigenas, in putting away their fozeine wiues, which signifie schismes and heresies, as in the Proverbes is plaine: the death of the seven Machabees and their woorthye mother rather then they would communicate: the wise mans counsell there so often to inculcate abstaining from the company mulieris alienæ, blandæ, pul-

1. Mach. 2.
& 2.

2. Mach. 6.

1. Esdr. 9.
& 2. Esdr. 13

2. Mach. 7.
Vide Iansenium in
ca. 2. 5. 6. 7.
9. 11.

D. iij.

chræ,

A TREATISE

chre, sed stultæ: of the woman that is
a stranger, and speaketh faire, and is
beautiful, but a very foole (heresie vn-
doubtedlye) the fall of Salomon so
wise, so high in Gods fauour, Ex con-
suetudine & coniugiis foeminarum a-
lienigenarum, By familiaritie and
marriage of forreine women, the ex-
presse commaundement of God to the
contrary. Non inibitis cum illis foedus.
You shal neyther make nor meddle
with them. Nō dabitis filios vestros fi-
liabus eorum. You shal not geue your
sonnes to their daughters, because they
wil peruert them, the same perillous
effect so certainly ensuing, as y psalme
maketh mention, Commisti sunt inter
gentes, & didicerunt opera eorum, &
factum est illis in scandalū. They min-
gled them selues among the Gentiles,
and learned their workes, and it was
an occasion to them of heynous sinne:
So many preceptes de non tangendo
immundo, not to touche anye vncleane
thinge, and if they did, to be vn-
cleane after ward: the zeale of the good
Leuite,

Psal. 105.

OF SCHISME.

Leuite, which would not stay in Iebus
 although it was towarde night. Non
 ingrediar oppidam gentis alienæ. Iudicū. 19.
vers. 12.
 wil not enter into the towne of a for-
 reine Nation, that are not of the sons
 of Israel. Dina egressa in urbem alie- Genes. 34.
vers. 1. & 2.
 nigenarum, mox violata. Dina the
 daughter of Jacob wandring abroad
 into Sichem a towne of straungers
 and Infidels, by and by deflowred and
 corrupted: the answer of Iosedec and
 Zoꝛobabel to the Gentiles that offered
 to helpe them in building the Temple.
 Non potestis ædificare nobiscum, nos 1. Esdr. 4.
vers. 3.
 soli ædificabimus. You may not build
 with vs, we alone wil build: & straight
 charge to take nothing of the Anathe-
 ma, the death of Aham for the contra-
 ry: the cōmaundement to kil olde and Iosue 7.
v. 13. & 25.
 yonge, not to spare the very infant. Be-
 atus qui tenebit & allidet paruulos tu- Deut. 2.
 os ad petram. Blessed is he that shal
 holde, and shal squise thy yonge ones
 against the rocke, the least infant
 of that harlott Babilon. And, Capite Cantic. 2.
vers. 15.
 nobis vulpeculas paruulas, quæ de-
 D. iij. moliuntur

A TREATISE

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a straunger, and speaketh faire, and is
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 D. iij. moliuntur

A TREATISE

- Deut. 14.** moliuntur vineam meam. Catche vs these litle fores that spoile my vineyard, aswel the litle as the great, for they do much harme also. Qui minima negligit, paulatim defluit. He that is negligent in lesser pointes, by litle and litle falleth to greater enozmities.
- Deut. 16.** Againe, non rades caput in circulum, nō incidēs carnes. Thou shalt not shawe thy head in compasse, thou shalt not cut or helwe thy fleshe (because it was a fashion of the Paynims) the paring of the captiue womens nailes and cutting her heare, the great praise of manye kinges in Iuda: veruntamen excelsa non abstulit, but he tooke not away sacrifices made vpon hilles, one point lacking to a perfect religious prince: that Salomon built a seueral house for Pharaos daughter and his wife, for reuerence to the temple, and arke of God, no Gentile to dwel nighe it: that Moyses sent away vxorem Madianitidem, his wife that was a Madianite and straunger when he became Dux populi Dei in Egypt: and that
- 3. Reg. 7.**
- Exod. 4.**
- Heb. 11.**

OF SCHISME.

that he would not be esteemed the sonne of Pharaon his daughter, but renouncing al the gloꝝ of Egipt, dealt onely with the people of God, that the verve name of incircumcised was odious & abhominable. These and other like (*quæ omnia in figura contingebant illis*) (Al which chaunced to them in figures) doe they not signifie that we ought to auoyde al societie and fellowship of error, and not to communicate with them in any smal poynt of religion, noꝛ to reserue any part thereof as indifferent, yea, rather to forsake wife and al dearest frendes, then to communicate with infidelitie?

Last of al, to conclude this part of Scriptural examples, S. Ciprian doth *Epi. 76.* much amplifie the crime of schisme by *fig. 3.* the grieuous punishment of the which consented onely, and tooke anye part with Chore, Dathan, and Abyron. *Omnes omnino cum authoribus coniungi, qui fuerint eorum peccato contaminati.* That al are in punishment to be ioyned with the principal doers that
D, b. shalbe

A TREATISE

Luit. 10.

Act. 1. & 4

shalbe polluted with partaking their sinne. He concludeth thus: And when the sonnes of Aaron offerentes alienū ignem, did so offende, that the very turribula eorum, their censars were turned into laminas, and might not be used, but kept for a memorial to the terror of others: are not we afraide cooperantes alienis oblationibus, precibus, concionibus, erroribus? Assisting and furthering by our presence heretical oblations, praiers, sermons, other their errors. Here might be added out of the newe testament the primitive example of the Christians. Hi omnes erant perseverantes vnanimiter in oratione. They continued with one accord euery one of them in prayer to God. And, Multitudinis credentium erat cor vnū & anima vna. Coeterorum autem nemo audebat se coniungere illis. Of the number that beleued there was one heart and one minde. And of the rest that did not beleue none durst ioyne him selfe with them: according to the Psalme. Qui inhabitare facis

vnius

OF SCHISME.

vnus moris in domo. That maketh
 his people to dwel in his house al of
 one maner and opinion. Is this ob-
 serued where heretikes and Catholiks
 meete in prayer together? Hæreticorū
 conciliabula (saith S. Hierome) non
 domus Dei appellantur, sed speluncæ
 latronum. Heretical conuenticles are
 not called the house of God, but denmes
 of strong thēues. But it is very likely,
 some man here wil say, that these for-
 mer authorities are against Gentiles
 and Paynims, not against heretikes.
 Of this point I wil saye more after-
 warde, whether of these are most to
 be shunned. In the meane time this I
 saye. That which in the olde Testa-
 ment is spoken literally of Gentiles
 and Idolatours, mystically is referred
 of al auncient Fathers to heretikes in
 the newe lawe, as shal appere by the
 ecclesiastical examples next folowing,
 wherein it is manifest, that Christi-
 ans did as muche abhorre from here-
 tikes, as the Iewes befoze from Gen-
 tiles,

In. 9. Ofse

In the
third ob-
iectiō and
his answer

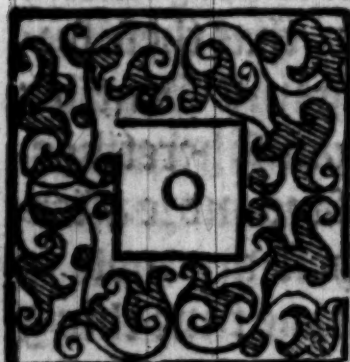
A TREATISE

Mat. 18.
ver. 17.

Gentiles, and no meruaile, because
Chyriste commaunded so in plain woꝝ-
des: Si ecclesiam non audierit, sit tibi
sicut Ethnicus. If he wil not heare the
Churche, let him be to thee as an Eth-
nike.

¶ Examples out of ecclesiasti-
cal Histories.

¶ The third Chapter.



If S. John in my first
reason, Euseb. li. 4. ca.
13. ex Irenæo writeth,
Ioannē Domini Dis-
cipulum, cū Ephesi
ad balnea se confer-
ret, intusq; videret Cerinthum hæreti-
cum, se mox è balneo illotum proripu-
isse, & dixisse: fugiamus ocius, nè bal-
neum in quo est Cerinthus veritatis
aduersarius extemplò corruat. That
S. John our Lordes Disciple going to
the Bathes at Ephesus, and seing the
heretike Cerinthus within, immediat-
ly leaped out of the bathe vnwashed,
and saide: Let vs flée hence in al haste,
least

OF SCHISME

least the bathe wherin Cerinthus the enemy of truth is, sal presently. In the same place, of S. Policarpe S. Johns scholler, Marcioni in eius conspectum venienti ac roganti, Nosce nos amabo, Respondit, Noui quidem primogenitū Sathanæ. When Marcion the heretike came into his sight, and said ambitiousl ye to him: Knowe vs, Sir, I beseeche you. I know thee (quoth he) to be an olde babe, or the first begotten of Satan. And he addeth generally of others: Talem namq; tūm Apostoli, tūm illorum discipuli adhibuerunt cautionem, vt nè sermonem quidem cum aliquo illorum qui veritatem suis commentis adulterare nitebantur, aliquando conferre vellent, sicut Paulus admonet, hereticum hominem deuita. &c. For the Apostles and their scollers were so warye and circumspect in this case, that they would not so much as once reason the matter with any of them that induoured by their leasings to corrupt the truth, according to S. Paules admonition: Shunne the man that is an heretike and auoyde him.

Niceph.
li. 3. ca. 30.

A TREATISE

And therfore Ignatius the Apostles
scholler also, writeth, epist. 6. ad Phila-
delphenses. Fratres, ne erretis: Si quis
cum sectatur qui se absciderit à verita-
te, regnum dei non hæreditabit. My
brethren, be not deceaued: If a man
folow his faction that hath cut off him
selfe from the truth, he shal not inhe-
rite the kingdome of God. And least
they might vnderstand him of consent
in opinion, he addeth: Et qui non abs-
cedit à mendaci concionatore, in ge-
hennam condemnabitur. Nec enim à
piis discedendum, nec cum impiis cō-
mercia habenda. And he that goeth not
awaye from a false preacher, shalbe
damned into hel, for neither must we
depart from the godlye, nor haue anye
dealing with vngodlye and wicked
men.

Niceph. li.
5. Cap. 4.

Of Origen Eusebius telleth (li. 6.
ca. 3.) quod necessitate compulsus in
eadem familia degere cum Paulo quo-
dam heretico, tamen per idem tempus,
euidencia catholicę suę opinionis iudi-
cia ostendere non dubitauit. That
although

OF SCHISME.

although of necessitie he was forced to
liue in one house with one Paule an
heretike, yet at the selfe-same time he
doubted not to shewe euident tokens of
his Catholike opinion. *Wherin?* Nam
cum frequens multitudo, non heretico-
rum tantummodò, sed nostrorum eti-
am, propter singularem dicendi vim
que in Paulo inesse videbatur, ad eum
accederent, Origenes tamen nunquam
induci poterat, vt precibus vnà cū illo
interesset. For when a great multi-
tude, not onely of heretikes, but of our
men also, for a singuler grace of vttes-
rance that seemed to be in Paule, came
vnto him (as our Catholikes gladly
run to fine heretical sermons) yet Ori-
gen could neuer be induced to be pre-
sent at prayer & diuine seruice wth him.
Why so? Quippe qui ab ineunte etate
& ecclesie canonem obnixè obserua-
set, & (vt ipse in quodā libro loquitur)
errorū doctrinas fuisset semper detesta-
tus. As one who from his youth both
had straitly obserued the Canon of the
Church, and (as himselfe speaketh in a
certaine

A TREATISE

Vide Can
44.45.

Vide ep.
Firmilia-
ni apud
Cipr. 75. a-
pertissimū
testimo-
nium con-
suetudi-
nis Ca-
tholicorū.
nu. 7. fru-
stra iam
dubitat.
&c.

certaine booke) had alwaies detested
erroneous doctrine. Two thinges are
here to be noted, that he had that zeale
of a childe, and especially that it was
the Canon or rule of the Church so to
do: which rule is plaine in the Ca-
nons of the Apostles. Can. 63. Si quis
clericus aut laicus Sinagogam Iudæo-
rum aut hæreticorum conuenticulum
ingressus fuerit, vt preces cum illis con-
iungat, deponitor, & à communione
secluditor. If anye of the Clergie or
laye man shal enter into the Jewes
Sinagoge, or the conuenticle of heres-
tikes, to pzaier among them, let him be
deposed and excommunicated. If a Ca-
uiller say it toucheth not them that are
present onely, and say their own pzaie-
ers: the græke readeth to *sunexasthai*
to pzaie with them, or *proseuxasthai*, to
pzaie simpliciter without any addition.
And Origen folowing the Canon, in-
duci non poterat, vt precibus vnà cum
illo interesset. Could not be induced to
be present onely at pzaier with the he-
retike.

Heraclas

OF SCHISME.

Heraclas bishop of Alexandria was
 Origen's chief scholler, & as it wer, Ca-
 techist vnder him. Euseb. li. 6. ca. 12. Of
 him Dionisius Alexandrinus hauing
 spoken of heretical booke not to be
 read, but with great iudgement, saith: Euseb. li. 7
cap. 6.
 Istum Canonem istudq; exemplum à
 beato Papa nostro Heracla cepi. Ille
 namq; eos qui ab ecclesia abscessissent,
 cum essent accusati, quod consuetudine
 cuiusdam eorum qui aliena à fide doc-
 trinam tuebantur, multum vti fuissent,
 Ecclesia eiecit. &c. This Canon or rule
 (saith he) and this example I receaued
 of our holy Father Heraclas: for he
 excommunicated them that were de-
 parted out of the Catholike Church,
 when they were accused to haue kept
 company verie much with any of the
 that did mainteyne contrary doctrine
 to the true faith.

Athanasius that mightie Champiõ
 against the Arrians comming to Anti-
 oche where one Leontius was bishop,
 Eum, vt à Catholica fide auersum de-
 uitauit, atq; cum illis qui Eustathiani

C.

voca-

A T R E A T I S E

vocabantur, communicauit, conuentu in edibus priuatis peracto. Shunned him as one turned from the Catholike faith, and he communicated with them that were called Eustathians (because they helde with their Catholike Bishop Eustathius depriued) making assemblies in priuate houses. And Sozomen. lib. 3. ca. 9. of the same, he did rather pray with Catholikes in priuate houses, then with Leontius in the Church. Of which Leontius by the way it is not amisse to note what a disssembler and double dealer he was, that they now a dayes which are like vnto him, may be ashamed. Etenim cum cle-
rum & laicam multitudinem in duas partes diuisam cerneret, For when he sawe that the Clergie and laye multitude were deuided into two partes, (some Arrians, some Catholikes, or Homusians) and that the one company sang Gloria Patri, & Filio, & Spiritui Sancto, Glozy be to the Father, and to the Sonne, and to the holy Ghost, to make them equal; the other per filium in

Athanas.
apud Theod.
lib. 2.
cap. 24.

OF SCHISME

in spiritu sancto. Glozy be to the Fa-
ther by the sonne in the holy Ghost, to
make them vnequal. Ipse totam glori-
ficationem tacitus secum recitauit. He
saide secretly to him selfe & whole Glo-
ria Patri (because he would offend ney-
ther part) & in the end only pronounced
In secula seculorum, so loude, that they
which were next him, might heare it.

Eulogius primarius presbiter Edis- Theodo-
senorum, a priest of Edessa, one of the rit, li. 4.
chiefe, whose praise is in the ecclesiasti- cap. 16.
cal history, being exhorted by Modestus
that persecuted Catholikes vnder Ma-
lens the Arrian Emperour, in these
wordes: Cōmunica cum Imperatore.
Communicate with the Emperour,
do as he doth, shunne him not because
he is an Arrian, answered: Nunquid
cum imperio est sacerdotis dignitatem
consecutus? I pray you, Sir, quoth he,
hath he with the Empire obtained also
priestly or bishoply dignitie? mening &
they must folow their Catholike Bis-
shop Barles who was depriued, & not
the Emperour. The gentlemā being offe-
ded at

C.ij.

A TREATISE

at this aunswere, I saide not so, you
dolt, quoth he: Sed vos, vti, quibuscum
communicet Imperator, cum iisdem
communicetis, adhortatus sum. But I
exhorted you al to communicate with
them, with whom the Emperour him
self doth communicate, meaning with
Lupus and other Arrian Bishops: and
so banished foure scoze of them at once.
Of whom the two chiefe, this Eulogi-
us and Protogines being sent, as God
would haue it, ad Antinoen in The-
bais, a prouince in Egypt, after they
perceaued that the Bishop of that Ci-
tie was of their religion, they commu-
nicated with the Clergie there in ec-
clesiastical assemblies at Church and
otherwise. Marke, They did forsake
the ecclesiastical Conuenticles of Arri-
an Bishops, and being banished for it,
finding there a Catholike Bishopp,
straight they communicated with him.
Is not this our case?

Theodor.
li. i. cap. 14.

The petition of Alexander Bishop
of Constantinople is memorabile, whe
the Emperour Constantine was sedu-
ced

OF SCHISME.

ced by the Arrians to permit that Arius might be receaued into the Church, and the Catholike Communion, Ita duo à deo postulauit, sic loquutus. Si Arius cras in Ecclesia conuentus aget, dimitte me seruū tuū, & nè simul perdas pium cum impio: sin clemens parces ecclesiæ tuæ, considera verba Eusebianorum, & nè des in ruinam hæreditatem tuam: tolle Arium de medio, nè illo in ecclesiam ingresso, tūm hæresis vnà cum eo ingressa videatur, tūm deinceps impietas pietatis locū occupet. He requested these two things of God, speaking thus: If Arius to morowe shal make conuenticles in the Church, let me thy seruaunt depart, and destroy not the godly man together with the vngodly: but if thou wilt mercifullye spare thy Churche, consider the wordes of the Eusebians (Arrians) and geue not ouer thine heritage to ruine and decaye. Take Arius out of the waye, least if he enter into the Churche, both heresie may seeme to haue entred together with him, & in time wicked blasphemie

E.ij. phemie

A TREATISE

phemie against God may possesse the place of Gods true religion. He wished to dye rather then to be in the Church with Arius and his company. What folowed? Arius ingressus latrinas, poscente ventris necessitate, crepuit medius. Alexander conuentum cum omnibus fratribus celebrare, preces fundere. &c. Besore y time was come to make their assemblie, Arius going to a house of office, because he was taken short as he was in the stréete, there powzed out his bowels. Alexander that Catholike Bishop assembled his bzethzen y Clergie together, prayed and gaue thanks.

Paulus præbiter Eustachii Antiocheni Episcopi hac de re laudatur, quòd se nunquam hæreticorum communione polluerat. Paulinus a Priest of Antioche vnder the Bishop Eustachius is very famous, and hath a singular comendation for this point, that he neuer defiled him selfe by communicating with heretikes. Hieron.

To come from the Clergie to the laye multitude, which is nêrer to our purpose

OF SCHISME.

purpose. Septimana sacrosanctâ Pentecosten subsequenti, populus (Alexandrinus) vbi ieiunauerat, in coemiterium propterea ad orationem egreditur, quod omnes Georgii detestarentur communionem. In Whitson's weeke the people of Alexandria after they had fasted (as the fashion then was, and now is, in the Church) goeth out into the Churchyard, to praye for this occasion, because al of them detested communicating or being in the Church with George the heretical Bishop: wherein they were so constant, protesting thereby the Catholike faith against the Arrian Bishop, that they suffered diuers and grieuous persecutions, as Athanasius telleth, lib.2. cap.14. apud Theodoritum.

De Samosatensibus sic idem Theodor. lib.4. cap.14. Posteaquam Ariani gregem Pastore longè optimo (Eusebio) priuârant, & alterum in eius surrogârant locum (Eunomium,) nemo ex vrbis incolis, vel pressus ægestate, vel diuitiis affluens, famulus vel arti-

C.iiij.

fex,

A TREATISE

vel artifex, agricola vel confitor, vir vel mulier, iuuenis vel senex, ad conuentū ecclesiasticum accedere voluit, sed episcopus solus agebat. Quippe nemo aut in eius venit conspectum, aut cum eo sermonem contulit, licet diceretur vitam apud eos valde modeste instituisse. After that y Arrians had depriued y flocke of their excellent and most vertuous Shepperd (Eusebius their Catholike Bishop) and had staled another in his roome (Eunomius,) none of the inhabitantes there, poore or rich, seruauit or artificer, hus bandman or grafter, man or woman, yonge or olde, would come to the Church, but the Bishop was there al alone: for no mā would either come into his sight, or talke with him, albeit he was reported to haue vsed him selfe very modestly & quietly among them. This example serueth against them that communicate with their heretical Bishop or vicar, because he is a gentle person forsothe, and his wife a verie honest woman: such fonde reasons foolish Catholikes haue.

OF SCHISME.

I might adde here the zeale of that people that would not wash in y^e bathe where the Bishop washed, Sed aquam hereticæ nequitie contagione infectâ esse rati, eam in cloacam emittunt, novamq; sibi infundi imperant. But supposing the very water was infected with the filth of heretical wickednes, cast it out into the sinke, and commaunded newe water to be powzed in. And that the very boyes and childzen playing at the bal in the strete, which chaunced to fal vnder the asses fete wher vpon Lucius the Arriâ Bishop did ride, would not play with it againe, til they had sensed it vp and downe in y^e flame of the fire, so to purge it. But I wil adde one example more of the multitude abhorring ecclesiastical conuenticles or cōming to Church among such persons.

Theodor.
ibidem.

¶ The Liberius the Bishop of Rome was banished, and one Felix placed for him, Tametsi fidem Niceni Concilij seruauit integram, tamen quia cum Arianis liberè communicauit, nemo ex

Theodor.
lib.2.ca.17.

E.v.

Romæ

A TREATISE

Robert T. m. 11. d. 11.
Romæ habitatoribus in ecclesiam, dum ille intus erat, ingredi voluit. Although he mainteyned euery point of the Nicene Councel concerning faith, yet because he freely communicated with Arians, none of the Inhabitantes of Rome would enter into the Church so long as he was within. Which was signified to the Emperour Constantius per præstantes foeminas, by women of good calling, who first thzeatned their noble hus bands, that vnlesse they did obtaine of his grace, that their Bisshopp Liberius might returne, they would forsake them and go where he was. Afterward by the aduise of their fearful hus bandes, them selues went to intreate the Emperour, richlye apparelled like vnto Judith, the sower to moue him, as in deede they did, and Liberius was called home. A worthy example for noble gentlewomen to followe. Note moreouer, that al true Catholikes then refused to communicate with Felix, not because he was an heretike, but because he was content to commu-
m. 11. d. 11.

OF SCHISME.

communicate with them, and to be made Bishop by them. And therefore it is written of him thus: *Foelix pro Liberio ab Arianis factus Pontifex, non tam sectæ diuersitate, quàm communionis & ordinationis conuenientia maculatur.* Felix being made Bishop of Rome by the Arrians in Liberius place, blotted his estimation, not so much for diuersitie of sect or opinion, as for yielding to communicate with them, and to be consecrated Bishop of them. By occasion whereof it seemeth very expedient in this place to adde examples of such glorious Catholikes that refused to receaue the Sacramentes at heretikes handes, for that also pertaineth to this question, and to the state of our countrey.

¶ Sacramentes not to be receaued of heretikes or schismatikes.

After that Eusebius was first depriued, and after a Martyr, the
afores

Theodor.
li. 4. ca. 14.

A TREATISE

asfozenamed Samosatensis agreed to haue Antiochus his sisters sonne their Bishop, Virum multis rectè factis nobilitatum, & qui præclarè pro diuina doctrina decertasset. Itaꝑ; cùm omnes ad vnum Antiocho suffragati essent, & ad sacram mensam deduxissent, coegissentq; genua flectere, simul ac conuersus vidit Iouianum (qui aliquandò cõmunioni Arianæ adhæserat) dexteram sibi imponentem, manum eius repulit, imperauitq; vt à numero eorum qui ipsum consecrarent, segregaretur, dixitq; se nullo modo ferre posse dextrâ illam sibi imponi, quæ sacra misteria per blasphemiam consecrata receperat. A man foꝝ many good dedes verve famous, and one that had wortheleystode in the maintenance of Gods diuine doctrine. Therfore, when al, without exception had geuen their voices to Antiochus, and had bzought him to y holy table (the aultare) and made him knéele, casting his head backe as soone as he sawe Iouian lay his hande vpon him (who somtime had communicated with

OF SCHISME

With the Arians) he thrust away his
hande, and willed that he might be se-
perated from the number of them that
should consecrate him, saying that he
would by no meanes suffer, that the
same hande should be laide vpon him
that had receaued the blessed Sacramēt
consecrated by a tonge that had consens-
ted to blasphemy: meaning that he be-
ing otherwise a Catholike, yet had
saide Masse among the Arrians. It ma-
keth against ignorant Catholikes that
receaue the blessed Sacrament conse-
crated by our schismatical pziestes, and
thinke it is very wel done.

Vide ex-
emplum
Satiri
quod se-
quitur.

Moses the Crenite a very wonder-
ful man by the meanes of Mania
Quene of the Saracenes was con-
strained to be their Bishop, muche a-
gainst his wil, of humilitie refusing.
Quod si verò mihi hoc munus, cùm
sim planè eo indignus, dei voluntate
deferatur, eum testor, quòd tuas manus
sanguine sanctorum virorum resper-
sas mihi non impones. But if it be the
wil of God (quoth he) that this office
must

Sozom. li.
6. cap. 38.

A TREATISE

must needes be put vpon me, whereas I am altogether vnworthy of it, I cal him to witnes, that thou shalt not laye thy handes vpon me that art spzinkled with the bloud of holy men. He speaketh to Lucius bishopp of Alexandria that persecuted Catholikes vnder Valens the Arrian. Magistratus igitur Romani, reiecto Lucio, eum ad episcopos qui iam tum ætatem in exilio degabant, recta deducunt, à quibus factus est episcopus. **W**hervpon the Magistrates of Rome reiecting Lucius, bring him straight to the Catholike Bishops, which at that time liued in banishment, of whom he was consecrated Bishop.

Socrat. li.
5. cap. 6.

What a worthy Emperour Theodosius Magnus was, who hath not heard at the least? Is cum propter morbi grauitatem baptizari properaret, primū sciscitabatur ab episcopo (Thesalonicensi) quam fidem amplexaretur. At cum episcopus respondisset, opinionem Arii minimè per Illyrium peruasisse, sed omnes illius loci Nicenam fidem

OF SCHISME

fidem semper obseruasse, Imperator ab
 Ascholio (episcopo) libentissimo ani-
 mo baptismum recepit. He, when vpon
 occasion of daungerous sicknes made
 hast to be baptised, first of al he asked
 the bishop (of Thessalonica) of what re-
 ligion he was. And when he had aun-
 swered, that Arius opinion had not pas-
 sed through Illyria, but that al therea-
 boutes did alwayes keepe the Nicene
 sayth, the Emperour most gladly recei-
 ued Baptisme of him. Adde here by the
 waye, that Eusebius histozie of Con-
 stantine the great his baptism at Ni-
 comedra by the Arrian Bishops is not
 allowed, because it is in no case likely,
 that so Catholike an Emperour that
 made such lawes against the Arians
 and their booke, would be baptised of
 them, but rather, as the Catholike tra-
 ditiō is, of Siluester Bishop of Rome,
 where is to be seene to this daye Bap-
 tisterium Constantini, The Fonte of
 Constantine. But because some man
 maye thinke that the Baptisme of
 the Arrians was iustlye refused, and
 of ne-

Li. 4. ca. 62
 de vita c-
 ius.

Melch.
 Canus de
 histo. li. ii.

A TREATISE

and of necessitie, Propter formam verborum mutatam, albeit I think Theodosius neuer considered so deeply, but onely that they were heretikes, (querbat enim de fide episcopi, nō de forma baptismi) let vs adde such a Testimonie to the former aboue mentioned as admitteth no cavel.

D. Ambr.
de obitu
fratris.

Satyrus a vertuous gentleman and brother to S. Ambrose, sayling into Africke, nondum perfectioribus initiatus misteriiis, (eyther Catechumenus or Neophitus) lately made a Christian, carying about him a consecrated hoste, which other gaue him, more auncient Christians, in great daunger of drowning, was by it so miraculously preserved, that he longed to receaue that sacred misterie into his mouth, which befoze he neuer had done, as it seemeth. Nam qui tantum misterij coelestis inuoluti in orario presidium fuisset expertus, quantum arbitrabatur, si ore fumeret, & toto pectoris hauriet arcano. For he that had tried so great ayde of that heauenly misterie, only wrapped by

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ped vp in a napkin, what did he com-
 ceauue would be, if he might take it in
 his mouth, and suck it with the whole
 secrete of his heart. But notwithstanding
 his exceeding desire, would he re-
 ceauue it of euery priest trow you? Sed
 non ita auidus fuit vt esset incautus.
 Aduocauit ad se episcopum, perconta-
 tusq; est ab eo, vtrumnam cum episco-
 pis Catholicis, hoc est, cum Romana ec-
 clesia conueniret: & fortè in schismate
 regionis illius ecclesia erat; Lucifer e-
 nim (Episcopus) se à nostra communio-
 ne diuiserat. Itaq; eò transire maluit, v-
 bi tutò posset exoluere (quod vouerat)
 &c. But he was not so grèddie, that he
 would be vnadvised or heedlesse. He cal-
 led the Bishopp to him, and asked of
 him, whether he did agrée with the Ca-
 tholike bishops, that is, with y^e Church
 of Rome or no: Nowe it happened that
 the Church of that countrey was in
 schisme, because Lucifer their Bishop
 had denided him selfe from communi-
 cating with vs. And therefore (saith S.
 Ambrose of his brother) he rather
 chose

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Hier.cont.
Lucifer.

chose to passe ouer the Seas thither
where he might safely perfoꝛme that
which he had vowed concerning the re-
ceauing of the blessed Sacrament. It
is long to tel al, but much woꝛth the
reading. This Lucifer was a very fa-
mous Catholike Bishop and maintey-
ner of the Picene sayth, but in the end
a Schismatike, and authour of the Lu-
ciferians. This gentleman rather then
he would receaue the blessed Sacra-
ment of him, aduentured the Seas a-
gaine into Italie, where he receaued of
Catholikes. S. Ambrose maketh it a
prouse *summæ eius in Dei cultum ob-*
seruantie, of his singuler reuerence to-
ward the woꝛshipp of God, *qui nullâ*
veram putauit nisi veræ fidei gratiam.
Who thought that to receue of a schis-
matike oꝛ heretike had no effect of grace
Not as though grace depended of the
minister, but because he that witting-
lye cõmunicateth with such ministers,
maketh him self vnwoꝛthy and vnapt
Notandũ. to receaue sacramental grace. Note here
withal this sentence of S. Ambrose:
Scimus

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Scimus plerosq; auiditate studii præ-
 termittere cautionem. We know that
 many men for greedy zeale are nothing
 warie and circumspect in these cases, as
 they should be, against such as care not,
 so they may be confessed and receaue of
 a priest, whether he be schismatical or
 no. The wise man saith: Noli esse ius- Ecclesi.7.
 tus nimium: Be not ouer iust, but in
 time and place, and other circumstan-
 ces. S. Ciprian doth comfort certaine Epist.77.
 Confessours priestes, who being con-
 demned ad fodinas, to digge in mine
 pittes, and gladlye would haue saide
 Masse, but could not, not to thinke it a-
 ny damage, their Confession & Martyr-
 dome to supply the Sacrifice, or rather
 to be a sufficient Sacrifice. When it
 cannot be done, but by communicating
 with heretikes, solutio diuinæ gratiæ
 in affectu & fide est, saith S. Ambrose. Vbi supra
 Our good purpose and intent due to
 God for his grace bestowed vpon vs,
 maye be perfourmed in affection and
 saythful desire, when we cannot doe
 the thinge it selfe that we purpo-
 sed.

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that we purposed. And that yonge noble gentleman is much praised, who meeting the blessed Sacrament when an heretike caried it, would not adoze, least so he might seeme to communicate with him. So, to heare Masse is good, but to hear the Masse of a schismatical priest, or of him that is suspended for keeping a concubine, is expressly forbidden. Honor Regis iudicium diligit. The honoꝛ of the pꝛince loueth discretion and iudgement. A good thing done vndiscretly, & without due circumstances, doth not honoꝛ God noꝛ please him. This by the way: nowe to our former purpose of the Sacramentes.

Psal. 98.

Athanasius in epi. ad omnes Orthodoxos. Cū ecclesię ministri persecutionem patiuntur, populi impietatem Arianorum execrantes, malunt ita morbis contabescere ac periclitari, quā Arianorum manus suis capitibus imponi. When spiritual men that haue cure of soules suffer persecution, the people detesting the wickednes of the Arians, wil rather pine alwaye with sickness,

OF SCHISME.

sicknes, and abide al daunger, then suffer the Arians to laye their handes on their heades. He seemeth to speake of the Sacramentes of penance & anoynting: for he saith: Eos absq; visitationis obsequio infirmari. That they are sicke, and that there is no priest to visite them. And because they were wont also sumere viaticum, to take their wayfare the blessed Sacrament, the case is like, which they chose rather to lack vndoubtedly at the point of death, then to take it of an Arrian. One place more to this purpose may not be omitted.

Victor Vticensis li. 2. de Arianorum persecutione Vandalica. When Catholike Bishops and priestes were carried away into banishment, Innumeralis populus occurrentes, & suos infantulos vestigiis martyrum proiicientes, ista voce clamabant. Quibus nos miseros relinquitis, dum pergitis ad coronas? Qui hos baptizaturi sunt parvulos fontibus aque perennis? Qui nobis poenitentię munus collaturi sunt, &

¶.ij.

recon-

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reconciliationis indulgentia obstrictos peccatorum vinculis soluturi? Qui nos solennibus orationibus sepulturi sunt morientes? A quibus diuini sacrificij ritus exhibendus est consuetus? &c. An innumerable multitude of people running to meete them, and casting their infants at the Martyrs feet, cried out in this maner: To whom doe you leaue vs poore wretches, whiles you go to be crowned? who shal chrysten these litle ones in y^e fontes of euerlasting water? who shal bestowe vpon vs the benefite of penance and loosing vs from al the bandes of sinne by pardoning and reconciling vs? who shal burye vs when we dye with solempne prayers? who shal celebrate the accustomed ceremony of the diuine sacrifice? in effect, who shal say Masse. &c. Some man might haue answered, there are other to doe it in their roomes. Yea, but they knew right wel, that they were al heretikes, and therefore they mourned for want of the Sacramentes, as being determined not to communicate with them.

To

OF SCHISME.

To conclude with a Canon of the
 Apostles concerning the Clergie, espe- Can. 45.
 cially whose good example is an in-
 struction to the people. Episcopum aut
 presbiterum qui hereticorum baptis-
 ma aut sacrificium susceperit, deponi
 precipimus. A Bishop or a priest that
 shal take the Baptisme or sacrifice of
 heretikes, we geue expresse commaun-
 dement that such a one be deposed: *con-*
dexamenon him that doth allow it by pre-
 sence, winking at it, not shunning the
 parties, not preaching against them,
 frequenting their conuenticles: for it
 foloweth: Que etenim conuentio inter
 Christum & Belial? aut que particula
 fidei cum infidei? For what agre-
 ment is there betwene Christe and
 Belial? or what litle portion or socie-
 tie hath the faithful man with the In-
 fidel? vnlesse you wil vnderstand it of
 false Baptisme and polluted Sacrifice,
 which may also be the sense and mea-
 ning.

By these few examples in stede of o-
 ther innumerable, doth appere how ex-
 actly the

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practise of Christian people hath al-
wayes agreed with scripture and with
reason for auoyding of heretikes and
their conuenticles.

¶ Aunsweres to the chiefe
obiections.

¶ The fourth Chapter.



But let vs see moreo-
uer, for the better sa-
tisfying of thē whom
this former discourse
of reason, Scripture
and practise doth not
satisfie what they are wont to pleade
for their dissimulation, ad excusandas
excusationes in peccatis.

Psal. 140.

¶ The first Obiection.

4. Reg. 5.

Naman Syrus healed of his leper
by Elizeus; and beleeuing nowre in
one true and liuing God, desired not
withstanding, that whē his p^rince did
go into the Temple of Kemmon to
adoze, because he was wont to leane
vpon

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upon his shoulders, he might also be present there to do his king that accustomed service. To whom the Prophet answered: Vade in pace. Go in peace. That is (say they) be bolde and make no scruple of conscience in that matter.

¶ The Aunswere.

This is a great place with noble men, that gladly would yeelde a litle to please their prince, so they might do it by example of scripture, and the authoritie of a prophet. Nam quod exemplo fit, iure fieri putatur. That which is done by some former example, is thought to be done lawfully, as the Oratour saith. Is thought to be lawful, not that it is alwayes lawful, because the case may be altered. Briefly, what the prophete meant by this short answere is not easily defined. Very probably this may be saide: first, that Vade in pace, Go in peace, is the common hebrewe phrase for Vale, Fare you wel. Exo. 4. 1. Reg. 20. 2. Reg. 15. Iudith. 8. as we say: God speede you wel. And, Gen. 29.

¶.v.

Valetne

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Valetne? Doth he wel? Valet. very wel.
 In the hebrew. An pax est ei? Is he in
 peace? Pax. In good peace. And to our
 Ladye the blessed virgin: Ave Maria.
 Hail Mary. In hebrew, Pax tibi Ma-
 ria. Peace be to thee Mary. And, Dicite,
 Pax huic domui. Say ye, Peace be to
 this house. So, that Vade in pace, is
 not to bid him be bolde and feare not,
 but to wish him to doe wel. And in this
 sense the pzophet did not aunswere to
 4. Reg. 4. his petition: why so? because it was
 not reuealed vnto him so farre, as whē
 he saith: Anima eius in amaritudine
 est, & Dominus celauit à me. Her soule
 is in great anguish, and our Lord hath
 concealed it from me. And S. Chzysost.
 in 2. Esa. Prophetæ pro diuersa qualita-
 te temporis, dum minimè adspirarētur;
 quasdam enunciabant incisiones. The
 Pzophetes as the qualitie of the time
 diuersly required, whiles they were in-
 spired with the spirite of God, so farre
 they vttered certaine sentences and pec-
 ces of their pzophcies. &c. So that
 they had not at al times to aunswere
 euery

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euery questiō, or to graunt al requests:
but as Baalam & Micheas saide, what-
soeuer God did put into their mouth,
that they would speake & must speake.

Num. 22.

& 23.

3. Reg. 22.

But to graunt that he did answer him,
yet it is so wisely tempered, that he
might neither p̄sume much vpon it,
as flatly graunted, nor take an occasiō
to reuolte, as flatly denied so smal a re-
quest, as it did sēme to him, and was in
dēde in comparison of his former Ido-
latrye: which circumstance with the
rest is much to be considered. He was
but then conuerted from Idolatrye to
belēue in the true God, he might by
that toleration doe much good to the
conuerting of others. He request-
ed onely to doe his accustomed seruice
to the Prince. &c. If it had been denyed,
*Nouum hoc vinum veterem vtrem fa-
cile rupisset, linum fumigans extinxis-
set. Qui nimium emungit, elicit san-
guinem.* This newe wine might easi-
ly haue broken the olde bottel, might
quickly haue put out altogether y^e towe
that yet souldered, and was ver y^e like
in

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in time to burne very clere. He that
 straineth to much, fetcheth bloud. And
 therfore they that pleade vpon this ex-
 ample, must conceaue the case thus: A
 vehement heretike lately conuerted,
 much depending vpon his Lorde or
 Prince, and requesting that he maye
 for a time attend only vpon him in the
 Church, especially if his seruice be pe-
 culier to some one thing, to beare the
 sword, the mace, the Canapie, Werge,
 Traine, booke. &c. to such a one so like-
 ned to Naaman, it might perhaps be
 saide in their sense: Vade in pace. And,
 as I remember, Lira vpon that place
 doth so define. But this is pappe for in-
 fantes and yonge Catholikes, Perfec-
 torum autem (such as our men ought
 to be) est solidus cibus: eorum qui pro
 consuetudine exercitatos habent sen-
 sus ad discretionem boni & mali. But
 for the perfect, stronge meate is more
 conuenient: for such, I saye, which of
 longe custome and bringing vp haue
 their sense and vnderstanding exerci-
 sed to discerne betwene good and euil.

They

Hebr. 5.

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They haue for the moste part bene bozne and brought vp in Catholike religion, they are no conuertites. If they therefore claime childzens priuiledge, you must aunswere them with S. Paule. *Cum deberetis magistri esse propter tempus, rursus indigetis vt vos doceamini, quæ sint elementa exordii sermonum dei, & facti estis quibus lac opus sit, nõ solido cibo. Omnis namq; qui lactis est particeps, expers est sermonis iustitiæ: paruulus namq; est.* Whereas for your time you ought to be masters and teachers, you haue neede to be taught againe your selues what are the principles and first letters of Gods wil and commaundement. And you are become such as haue neede of pappe, rather then stronge meate: for whosoever is a milksopp, he is ignozant of that that should make him a perfect iust man, for he is a very babe. Another aunswere better then these is, that he meant to adoze y true God by open protestation in the Idols temple. And so may a Catholike protesting there, that he desieth their heres

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tical service, and commeth to praye after the Catholike maner, which were to edifie rather then to geue offence. But they wil saye :

¶ The second Obiection.

Rom. 14.

TV fidem habes? penes teipsum habere coram deo. Hast thou faith: haue it to thy selfe before God. ergo Saint Paule geueth them leaue, yea, commaundeth them to keepe their conscience to them selfe.

¶ The Aunswere.

I must be tolde them that it is two faultes, to doo y^el, and to maynteyne it as wel done by the Apostles authoritie. A great abuse not to consider the circumstance of scriptures, but as they would wish it to signifie, so to expound it, as the Poet saith, Quod nimis miseri volunt, hoc facile credunt. That which poore wretches are too desirous of, they beleue it easily. The Apostle talketh de Idolothytis, meates offered to Idols, defining thus, that Idolum nihil

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nihil est, & nihil commune per ipsum, sed omnia munda. An Idol is nothing, and no meate is vncleane of it self, but al meates are cleane, & omnia licent, al meates are lawfull. Al might be eaten of them that did know thus much: whom he calleth habentes scientiam, such as haue knowledge: But because there were other weaklings, not so wel instructed (non in omnibus est scientia, al haue not knowledge) y^e in conscience thought the eating of Idolothita to be an honoz to the Idol, & yet did eate thereof, (quidam conscientia vsq; nunc Idoli quasi Idolothitum manducant, & conscientia eorum cum sit infirma polluitur. Qui namq; discernit, si manducauerit, damnatus est, quia non ex fide. Some in conscience making euen yet some accompt of an Idol, eate it as idolatrous meate, and their conscience being weake is defiled, for he that maketh a difference, if he doe eate, is condemned, because he doth not according to his belæse and conscience, because his faith and conscience is, that it honozeth the Idol, & therfore they should

1. Cor. 8.

Rom. 14.

1. Cor. 10.

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not eate therof.) And because these me
would not of them selues haue eaten
it, but did it by the example of the, qui
habebant scientiam & fidem, that did
according to their knowledge and con-
science, and might do it lawfully but
for scandal to their weake brethren:
therfore S. Paule willeth them also to
absteine, rather then cause the other by
their example to eate also, and so to
sinne, Quia existimantes esse commu-
ne, & comedentes, ideo peccabant. For
they that thought it vncleane, and yet
did eate, did therfore sinne: whereas the
others, habentes scientiam nihil esse
comune per se, knowing that nothing
is vncleane of it selfe, did not offend in
eating, but in geuing the weaker sort
occasion to eate. Omnia sunt munda,
sed malum est homini qui per offendi-
culum manducat. Al thinges are clean,
but it is yl for the mā that eateth with
geuing offence & scandal, that maketh
his brother to sinne by that meanes,
whereas the thing is indifferent in it
selfe. Esca enim nos non commendat
deo.

OF SCHISME

deo. Meate doth not make vs commenda-
ble. And therefore if thou be neuer
the better for eating, vt quid tua liber-
tas ab aliena conscientia iudicatur? why
doest thou vse this libertie of thine, to
wound thy brothers conscience? Sic e-
nim peccantes in fratres, & percutien-
tes eorum conscientiam infirmam, in
Christum peccatis. For, sinning after
that sort against your brethren, and
wounding their weake conscience, you
sinne against Christe. This is the Apo-
stles whole drift de Idolothitis, con-
cerning meates offred to Idols. Nowe
to our purpose, wheras these habentes
scientiam, that haue knowledge, did
saye: We knowe, Omnia munda mun-
dis. Al are cleane to the cleane, we haue
no such scrupulosities, why shoulde we
abstaine as though we were weaklin-
ges? Nay, we wil eate rather to pro-
test our knowledge and our conscience.
To this S. Paule aunswereth: Tu fi-
dem habes? penes teipsum habe coram
deo. Hast thou a stronge faith and per-
fect knowledge in these thinges? it is
G. enough

A TREATISE

enough for thee that God doth knowe
 that thou art none of these weaklings.
 But because it is indifferent, and God
 doth not looke for it, nor like thee anye
 thing & better for eating, (Neq; namq;
 si manducauerimus, abundabimus, neq;
 si non manducauerimus, deficiemus.
 For neither if we eate shal we gaine
 thereby, neither if we eate not, shal we
 leese by it,) abstaine from thy brothers
 consciēce, who not hauing knowledge,
 thinketh that it is pollutum ex Idolo,
 and made vncleane by being offered to
 the Idol, and by thy example eateth, &
 so sinneth against his conscience. If
 thou answer me, let him looke to that,
 what is it to me? I know it is not vn-
 cleane, and Idolum nihil est, that an I-
 dol is a thing of nothing, and therfore
 I eate with a safe conscience. ¶ (saith
 he) but Si quis dixerit, Hoc immolatu
 est Idolis, noli manducare propter illu,
 & propter conscientiam: Conscienti-
 am autem dico non tuam, sed alterius.
 If any man shal say, this was offered
 to Idols, eate not of it for his sake, and
 for

1. Cor. 10.

OF SCHISME

for conscience : conscience I saye not
thine owne, but that other mans, be-
cause he thinketh it is vncleane and
vnlawful. Otherwise if thou boast thy
knowledge, to the ruine of thy weake
brother, Scientia hæc inflat, charitas au-
tem ædificat. This knowledge doth
puffe vp and make proud, but it is cha-
ritie that edifieth : So that the Apostle
briely saith thus : In thinges indiffe-
rent that may be omitted without sin,
although thou knowest it may lawfully
be done, yet doe it not cum scandalo
fratris, to cause thy brother to fall, that
is, if thy doing put him in daunger of
sinning, or make him to sinne : for ex-
ample. Thou knowest that to fast vpon
Sunday, in many cases, is indiffe-
rent before God, and therefore thou do-
est often vse it amonge other dayes.
But if anye man lesse skilful, liuing
with thee, non habens discretionem
boni & mali, hauing not iudgement to
discerne betwene good and euil, as
Saint Paule (the Apostle) saith, be
G. ij. offend

1. Cor. 8.

D. Aug.
ep. 86. ad
Cæsulanū.

A TREATISE

offended, thinking that thou doest fa-
uour manichiesme, and therby him self
is induced to thinke their fast lawfull,
or not to eate by thy example, when in
his conscience it seemeth vnlawfull: in
this case, *Melius non ieiunatur die
dominico*, It is better not to fast vpon
the Sunday. *Tu fidem habes? penes te-
ipsum habe coram deo.* As it thy sayth
and conscience, that thou maiest: wel,
be it betwene God and thee. Againe, to
come neerer our purpose. A very lear-
ned Docto^r of Diuinitie, and sounde
Catholike may lawfully come to here-
tical sermons for the better confuting
of them, when he hath heard their rea-
sons: and he may also lawfully be ab-
sent, so that to him it is indifferent. If
he know other some of lesse knowledge
and constancie, that by his so doing
thinketh he fauoureth their heresie, or
alloweth their sayings, or doth not
greatly mislike, or if he doe, yet that he,
or any other mā may boldly be presēt,
so that they also either think the better
of them, or abstaine not from them, he
thought

OF SCHISME.

thought to refraine. So that by this case it appereth, that S. Paules place is to our purpose altogether, and cleane contrary to their purpose that alleage it: for the Apostle in things indifferent willethe vs to do that which may not be scandalous to our brother. But neyther this point de vitandis hæreticis, of auoyding heretikes, is indifferent, as the scriptures aforesaide and examples declare: and if it were, they chosse that which must needes scandalizare magis, as I haue shewed befoze in the tenth reason: for not to come there, cannot possibly make any other man to sinne. And to come there, not onely possiblye, but very likely and in maner certainly maketh others to sinne by example.

¶ The thirde Obiection.

Because some scriptures and reasons
*B*afoze mentioned, literally concerne
 Idolatrie, they wil saye, it pertaineth
 nothing to the case de vitandis hæreti-
 cis, of shunning heretikes: for if the
 questiõ were of communicating with
 G.ij. Idolatours,

Idolaters
 and here-
 tikes are
 to be shū-
 ned alike.

A TREATISE

Idolatours, they would dye manye
deathes rather then yelde.

¶ The Answer.

That which they graunt (because
they must needs) of auoyding Ido-
latours sacrifice and ceremonies, shal
flatly conuince them, to auoid heretiks
and their conuenticles, equally at the
least, and peraduenture much moze. S.
Hierome throughout al his commen-
taries vpon the Prophetes, applieth
that mystically to heresies & heretikes,
which literally is spoken of Idols and
Idolatours, vsing commonly this pre-
face: Super hereticos facilis interpre-
tatio est. The meaning of this place
being referred to heretikes is very ea-
sie, namely to our purpose, that, Nolite
ingredi in Galgala. &c. Enter not into
Galgala in any wise, aboue mentioned
at large. Againe, he that saide: Filii,
custodite vos à simulachris. Children,
keepe your selues from Idols, saide of
an heretike, Nolite recipere eum in do-
mum, nec Aue ei dixeritis: Qui namq;

dicit

Osez. 4.

Amos. 5.

1. Ioh. 5.

Ioh. 2.

OF SCHISME.

dicit illi, Aue, communicat operibus
 eius malignis. Receaue him not into
 your house, neither saye vnto him so
 much as God saue you, for he that so
 sayeth, communicateth with his wic-
 ked woꝝkes. And he that saide: Fugite
 ab Idolorum cultura. 1. Cor. 10. Flée from the
 woꝝshipping of Idols, saide also of he-
 retikes: Declinate ab illis, hos deuita,
 hæreticum hominem post vnam & se- Rom. 16.
 cundam correptionem deuita. 2. Tim. 3. Turne
 aside from them: And againe, Auoid al
 such: And againe, Shunne him that is
 an heretike, after he hath beene once oꝝ
 twice warned. And that he meaneth of
 whatsoeuer cõmunicating and societie
 with either of both, he declareth: Quæ Tit. 3. 2. Cor. 6.
 participatio iustitiæ cum iniquitate?
 aut quæ societas luci ad tenebras? Quæ
 conuentio Christi ad Belial? aut quæ
 pars fideli cum infideli? Qui consensus
 templo dei cum idolis? vos namq; estis
 templum dei viui, propter quod exite
 de medio eorum, & seperamini. &c.
 What part hath righteousness with
 iniquitie? Or, what felowshipp is be-
 twene light and darknesse? What

A TREATISE

agreement betwene Chzist and Belial, what portion hath the faithful with the faithlesse: howe doth the temple of God agree with Idols: for you are the temple of the liuing God. Wherefore depart from among them, and seperate your selues. Howe many wayes doth he expresse, that there ought to be no communicating inter fidelem & infidelem, betwene the faithful and the faithlesse: which comprehendeth the heretike aswel as the Idolatour. And our Saviour him selfe most plainelye:

Mat. 18.

Si ecclesiam non audierit, sit tibi sicut ethnicus. If he wil not hear y Church, let him be to thee as an heathen: tibi, to thee, speaking to his disciples that wer Iewes. Abhoze from him as from a

Ioan. 18.

Gentile. howe is that? Nolebant ingredi prætorium, nè contaminarentur. They would not enter into Pilates court, who was a Heathen, least they should be defiled. And Cephas subtrahabat & segregabat se à gentibus. Cephas oz Peter withdrew and seperated him selfe from the Gentiles: why?

Galat. 2.

timens

OF SCHISME.

timens eos qui ex circumcissione erant, for feare of offending the Jewes. The Jewes abhorred nothing so much as a Gentile, so we must abhorre the conventicles of heretikes. S. Ciprian bpō that place (Math. 10.) In viam gentiū nē abieritis, & in Ciuitates Samaritanorum nē intraueritis. Goe not into the way of Gentiles, and enter not into the Cities of Samaritanes, saith, that he would not haue added, of the Samaritanes, but that he made Schismatikes equal with Gentiles. Addendo, & Ciuitates Samaritanorum debere omitti, ostendit schismaticos Gentilibus adæquari. By adding (saith he) that they should passe by and leaue the Cities of Samaritanes also, he declareth that schismatikes and Gentiles are of equal accompt: for the Samaritanes were schismatikes frō y Jewes. And, de vnitatē ecclesiæ, he declareth very excellently, how heresie & schisme succeeded into the very place, & the selfsame degree that Idolatry had before time. Christi aduentu prostratus ini-

Epist. 76.
figur. 2.

G. v.

micus

A TREATISE

micus videns idola derelicta, & per nimium credentium populum sedes suas ac templa deserta, excogitauit nouam fraudem, vt sub ipso christiani nominis titulo fallat incautos, hæreses inuenit et schismata, quibus subuerteret fidem, veritatem corrumperet, scinderet vnitatem. etc. The enemy Satan being ouerthrowen by the cōming of Christ, seeing Idols forsakē, and that his Sees and Temples were left desert, by reason of the great multitude of faithful people, he deuised a newe subtiltie, vnder the very title and name of Christi- anitie to deceaue the vnwarpe. He found out, I say, heresies and schismes, whereby he might ouerthrowe sayth, corrupt the truth, denide the vnitie of the Catholike Church. S. Ambrose to signifie, that they are very Infidels, saith: Quadam nuncupatiua fidei germanitate, parricidalibus gladiis nos cupiunt vulnerare. With a certaine brotherly affinitie or likenes of one faith they couet to wound vs, as if one brother shoulde drawe his sworde against

De incar-
nat. cap. 2.

OF SCHISME.

against his other bzethzē. And praiseth
his bzother Satyrus, quòd non arbi-
trabatur fidē esse in schismate, because
he thought there was not a right & per-
fect faith in schisme, much lesse in here-
sie. S. Austen: Amemus Dominū de-
um nostrum, amemus Ecclesiā eius: il-
lum sicut Patrem, istam sicut matrem:
sed matrimonium hoc magna charitate
compaginatur: nemo offendit vnum, et
promeretur alterā: nemo dicat, ad ido-
la quidem vado, sed tamen Ecclesiam
dei non relinquo, Catholicus sum: ti-
mens matrem, offendis patrem. Alius
item dicit, Absit à me, non consulo for-
tilegium, non seruiō lapidibus, sed ta-
men in parte Donati sum. Quid tibi
prodest non offensus pater, qui offen-
sus vindicat matrem? Let vs loue our
Lord God, let vs loue his Church: him
as a father, her as a mother. This
Matrimonie is knitt together with
great charitie. No man offendeth the
one, & hath the fauor of the other. Let
no man say: I go to Idols in déede, but
for al that I do not forsake the Church
of God, I am a Catholike stil, although

In psal. 88
sub finem

A TREATISE

thou sticke to the mother, yet thou offendest against y^e Father. Some other saith: I aske no counsell of Southsayers, (God forbid) I worship no stockes nor stones, but for al that I am of Donatus side (a schismatike and an heretike) what doth it anaile thee not to offend directly against the father, who is offended notwithstanding, and wil punish the iniurie done to the mother. To committe Idolatrie he maketh a sinne against God: to be in schisme, a sinne against the Church of God. Whether a man doe thone or thother, he saith, it offendeth God al one.

Heretikes
more to
be shuned
then Pa-
nims or
Jewes.

1. Cor. 5.

Thus farre it seemeth the case is equal, and that they are to be shunned alike. Nowe, ex abundanti, to proue, that the heretike and schismatike is worse then the Gentile or the Iewe, and therfore to be more eschewed, these may seeme verie plaine argumentes. S. Paule: Scripsi vobis in epistola, ne commisceamini fornicariis, non utique fornicariis huius mundi, aut idolis seruientibus, sed si is qui frater nominatur,

OF SCHISME

tur, est fornicarius, aut auarus. &c. cum
eiusmodi nec cibum sumere. I wrote
to you in an Epistle, not to keepe com-
pany with fornicatours, I meane not
the fornicatours of this world (Infi-
dels and Gentiles) or worshippers of
Idols: but if he that is our Christian
brother, be a fornicatour, or couetous,
with such a one that you doe not so
much as eate and drinke. Is it not eui-
dent that he willeth them to abstayne
from a false christened brother, rather
then from a flat Banym, and that for
lesser sinnes then heresie? Againe, the
Church permitteth them to liue, & that
by the Apostles authoritie, Quid mihi
de iis qui foris sunt iudicare? What
haue I to doe to iudge of them that are
without? meaning al that were not
Christians: but the heretike is puni-
shed with death. Whether is more
abhorred? See the ecclesiastical histo-
rie of Eusebius, where Dionisius the
famous Bishopp sayth, that to suffer
Martyrdome for & auoiding of schisme
is more commendable then for the a-
uoiding

Li. 6. ca. 37.

A TREATISE

annoyding of Idolatry, because in the
 one is the safetie of our soule, in the o-
 ther is the saluation of the whole
 Church. It is a notable place. And S.
 Austen proueth, that schisme offended
 God more then Idolatrye by the selfe
 same reason, because it was more grie-
 uously punished, as in Chore, Dathan,
 and Abyzon, then in Aaron, and them
 that worshipped the calfe. Againe, of
 the Iewes and heretikes, the same
 Doctor writeth: Quod hæretici of-
 fendunt ad lapidem iam montem fac-
 tum, miseriore Iudeis qui facilius ad
 lapidem tum paruum, et paulò antè
 abscissum offenderunt. Heretikes stū-
 ble at the stone that is now growen to
 be a mightie hil, being more miserable
 the y Iewes, who, no meruaile, if they
 stūbled more easily at the stone as then
 being litle, and cutt out of the quarrye
 a litle before. He alludeth to Daniels
 prophecie of our Sauour to be borne
 of the Virgin. The Iewes stūbled
 at the beginning when the Church be-
 ganne: but heretikes stūble nowe at
 it,

In ps. 45.

OF SCHISME

it, when it filleth the whole world. If then they be worse then the Jewes, ergo muche more then the Danims which are Infidels onely negative, negatively, as S. Thomas termeth it, because they haue not heard of Chryste and his Church, according to those places: Si non fecissem in eis signa, quæ Ioh. 15. nemo alius fecit, peccatum non haberent (nempè obstinatæ infidelitatis) nunc autem viderunt et oderunt. If I had not wrought among them tokens, such as no other man did, they shoulde not haue sinned (to witt, the sinne of obstinate infidelitie) but nowe they haue seene, and yet hate me. And, Si coeci essetis, non haberetis peccatum. If Ioh. 9. you were blinde in deede, and had neuer heard of me, you should not haue sinned of obstinate infidelitie. Nunc verò dicitis, quia vidimus, peccatum vestrū manet. But nowe ye saye, that we see very wel, therefore your sinne remaineth. And therfore he saith: Terræ Sodomorum remissius erit in die iudicii Math. 12. quàm tibi, There shalbe more fauour shewed to the

A TREATISE

Sodomites in the daye of iudgement then to thee. The greater punishment is alway a token of the greater sinne, especially after this life. Now it is certaine, that this obstinate infidelitie is greater in the heretike, then eyther in Jewe or Paynim.

2. Pet. 2.

Againe, al authours of heresies, and Catholikes perverted by them, are Apostates, and reuolters from their first Christian profession, ergo worse then they that neuer professed the name of Christ. Si refugientes coinquinationes mundi in cognitione Domini Iesu Christi. If they that flye from worldly uncleannes by the knowledge of Iesus Christe (as when Paynims are christened) hi rursus implicati superantur, facta sunt eis posteriora deteriora prioribus: melius namq; erat illis non cognoscere viam iustitię, quàm post agnitionē retrorsum conuerti. &c. If they, I say, intangled againe with them, be so ouercome, this later reuolt maketh them in worse case thē befoze they first belæued: soz they had been better not to knowe

OF SCHISME

know the way of righteousness, then after they knowe it to turne backe againe. And, Immundus spiritus egres-
sus de homine, &c. An vncleane spirite being departed out of man (when by Baptisme the spirite of Infidelitie and paganisme is driven out) non inueniens requiem, dicit: Reuertar in domum meam vnde exiui. Not finding anye rest, saith: I wil returne into my house from whence I departed, and so with seuen other spirites worse then him selfe (to signifie what a heynous offence revolting heresie is) reentreth, & facta sunt posteriora illius hominis deteriora prioribus. And the later state of that man is farre worse the y former was. If worse, ergo the more to be auoided.

But the greatest reason is, the greater daunger that ensueth of communicating with heretikes, that beare the name of Christians, then with Paganims which are manifest Infidels, as S. Austen deduceth of these scriptures.

Si enim inimicus meus maledixisset mihi, abscondissem me forsitan ab eo: S. Aug. in
Plal. 40.

H.

tu

A TREATISE

tu verò notus meus, qui dulces mecum
 capiebas cibos, veniat mors super il-
 los. etc. For if mine open enemy had
 reviled me, I might perhaps have hid
 me from him, but thou art my familiar
 acquaintance, that diddest eate meate
 with me sweetely, let death come to
 such. And, Homo pacis meę in quo
 speravi, magnificavit super me sup-
 plantationem. The man that seemed
 to be at peace with me, in whom I tru-
 sted, wrought mightily to supplant
 and undermine me. But let that one
 place of the same Doctor suffice for a
 number vpon these wordes: Ab his
 qui appropinquant mihi. From them
 that approche vnto me, she saith: Ab
 his qui longè sunt à me, facilis cautio
 est. Non me tam citò fallit, qui dicit,
 veni Idolum adorare, multum à me
 longè est. Christianus es? Christianus
 (inquit) ex propinquo aduersatur, pro-
 pè est, redime in pace animam meam
 ab his qui appropinquant mihi. I can
 easily beware of them that are farre
 off from me. He doth not deceaue me so
 soone that saith: Come, worshipp an

In ps. 54.

OF SCHISME

god, he is very farre from me, a Gen-
 tile and Pannine. But I saye to an o-
 ther, art thou a Christian: Yea forsooth,
 a Christian, saith he. This fellow stan-
 deth very nere me, he may quicklve
 ouerthrowe me. Redeeme and deliuer,
 O Lord, my soule from them that af-
 ter this sort appoche, and come nere
 vnto me. Here it is plaine, that he de-
 sireth to be deliuered from the heretike
 or schismatike, more then from the
 Pannin or Idolatour. Ciprianus. Non
 aperta tantum pericula metuenda sunt, Lib. de vni-
tate eccle-
siae.
 facilius cautio est, vbi manifestior for-
 mido est, plus cauendus est inimicus.
 tum latenter obrepit. etc. Not onely
 open daungers are to be feared. A man
 may sooner take hede, when the feare
 is more manifest. We must be more
 circumspect for the enemy, when he
 creepeth towarde vs secretly. And ther-
 fore, because the case is like in auoy-
 ding both, or more vrgent against the
 heretike, I wil conclude this answer
 with S. Ambrose, Ferendū ē istud, vt Epist. 30.
 Gētilis sacrificet, et Christian⁹ intersit?
 Y. y. Is it

A TREATISE

Is it to be borne that a Gentile doe sacrifice, and a Christian be present at it: euen so is it tolerable, that an heretike praye or preache, or minister Sacramentes, and a Catholike to be present?

¶ The fourth Obiection.

If they were Arians or the like old famous condemned heretikes, if they did denye the Godhead of Christe his incarnation, or any pꝛincipall article of the Cꝛeꝓde, I would flee from them as from Infidels.

¶ The Answer.

Caluinists and Lutheranes are as much to be abhorred as any olde condemned heretikes.

This point is much to be considered because the ignorance of men is such, that they thinke it hardly to be heresie, vnlesse it be expꝛessly against the Trinitie, and the articles of the Cꝛeꝓde. First therfoꝛe to this out of S. Austen ad Iulianam viduam, to Julian a widowe. Illud optimè nouimus, cum omnibus vestris cultores vos esse & fuisse indiuiduæ Trinitatis : Sed non hinc solùm error humanus obrepit, vt
aliquid

Epist. 143.

OF SCHISME.

aliquid sentiatur de indiuidua Trinitate: sunt namq; & alia in quibus perniciosissime erratur, sicut hoc est. &c. We knowe that very wel, that you and al yours are and haue beene worshippers of the vndeuided Trinitie: But not thereof onely crepeth in humane error, if a man be falsely perswaded concerning the Trinitie: for there are other pointes also wherin error is committed verve daungerously, as this is one, he meaneth Pelagianismum contra gratiam dei, The heresie of Pelagius against y grace of God. It is plaine that this heresie against the grace of God is against no article of the Creede expressly, and yet I trowe they wil not communicate with a Pelagian: who was in his time so abhorred, especially in our countrey, that wise men thinke the name of grace, so often in our English phrase, began to the detestation of his heresie, as past grace, he lacketh grace, vngracious, grace and vertue make a man. &c. Againe in another place: Dicent rudiores: Nonne isti

H.ij.

quos

A TREATISE

quos vocatis hæretici, eandem Trinitatem confitentur, in eundem Christum credunt? atqui id fecerunt antiqui hæretici, quorum tamē opīniones ipsa absurditate sua iacent. The ruder sort wil say (such as our simple Catholiks are) These whō you cal heretikes, I praye you doe they not confesse and acknowledge the self-same Trinitie that you doe, doe they not beleue in the same Chyriste? yes, but so did very auncient and olde heretikes too, whose opinions notwithstanding are come to nothing for the very absurditie of them. S. Augustin hath the like place. Hoc qui credunt, nec tamen in catholica fide, sed in schismate aliquo aut hæresi credūt. &c. Whosoever beleueth al articles of the Créede, and is otherwise a schismaticke or an heretike, or not in the Catholike Church, it auayleth him nothing. And in the ende of his booke concerning heresies, hauing reckoned vp al heresies vnto his time, Multum adiuuat cor fidele nosse quid credendum non sit, etiam si disputandi facultate id refutare non

Li. 2. Tri-
nit. cap. 17

OF SCHISME.

non possit. Omnis itaq; Christianus Catholicus ista non debet credere. Sed non omnis qui ista non credit, consequenter debet se Christianum iam putare vel dicere. It doth much helpe the heart of a faithfull man to know what he ought not to beleue, although he cā not by the way of disputation refute it. Euery good Christian Catholike man therfore ought not in any case to beleue any of these foresaid heresies: but euery one that doth not beleue these, may not therfore by & by thinke or cal him selfe a good Christian. Why so? If he condemne al olde heresies against Christ, & the Trinitie, is not that sufficient? Noe, Possunt enim (saith he) & hæreses aliæ quæ in hoc opere nostro commemoratæ non sunt, vel esse. For there may be other heresies also which are not mētioned in this Treatise, eyther now be (which he had not hard of) vel fieri, or be coyned hereafter vnto y^e worlds end, quarū aliquā quisquis tenuerit, Christianus Catholicus nō erit. Of y^e which whosoever shal mainteine.

V.iiij. any one,

A TREATISE

one, he shal not be a Christian Catho-
like man. Note the same, quarum ali-
quam, to maintein any one erroꝝ stub-
bornly, is heresie, eyther of those opi-
nions there named, oꝝ any that might
rise afterwarde. And because it is here-
sie, therfoze the mainteyner thereof is
to be auoided, euen as an Arrian, iux-
ta illud, Hereticum hominem deuota.
Auoyde the man that is an heretike.
Whatsoever his erroꝝ be, as the selfe
same Doctoꝝ declareth excellently for
this purpose, saying: Hæc quadragin-
ta capitula fideliter crede, & si quem
contraria his dogmatizare cognoueris,
tanquam pestem fuge, & tanquam hæ-
reticum abiice. Ita namq; ista quæ hic
posuimus fidei Catholicæ congruunt,
vt si quis non solum omnibus, sed etiã
singulis voluerit contraire, in eo quod
singulis horum contumaciter repug-
nat, hereticus, atq; ex hoc omnibus Ca-
tholicis anathematizandus appareat.
&c. These fortie articles belæue faith-
fully, and if thou shalt know any man
to holde contrary opinions to these, a-

uoyde

De fide ad
Petrum.
cap. 44.

OF SCHISME.

noyde him as a plague or pestilence, and cast him off for an heretike : for these poyntes which we haue put , do so agree iumpe with y^e Catholike faith, y^e if a mā wil gain-say, not only al, but any one of thē by it self, in that he doth stubboznlly stande against anye one of them , it is euident he is an heretike, and therefore to be abandoned and accursed of al Catholike men.

Let vs examine a litle those two testimonies. In the first de hæresibus he saith, y^e he that holdeth any one of those points, is no Christian Catholike mā: but there you haue Iovinian condemned and Alerius , whose heresies our Caluenistes mainteyne at this day, ergo they must be abhored as wel as Arians. In the second he saith , that he which doth not beleue euery one of those fortie articles by him rehearsed, is to be abhored as an heretike. Reade them, and you shal finde that our heretikes denye very many of them, albeit he addeth of euery one, Firmissime tenē, & nullatenus dubita. Holde it for a

H.v.

molte

A TREATISE

most assured certaintie, and doubt in
no wise. It is plain the that there may
growe, and dayly doe, sundry heresies,
that are not expressely against the arti-
cles of the Creede: Unlesse you wil
saye, they are al against that article:
Credo in Ecclesiam catholicam, in this
sense, I beleue al that the Catholike
Church beleueth, and so there may be
as many heresies, as are verities in y^e
Catholike faith: Quam nisi quis inte-
gram inuiolatamq; seruauerit, absq; du-
bio in æternum peribit. Which sayth
vnlesse a man doe keepe whole & with-
out breache, without doubt he shal pe-
rish euerlastingly: why? but because he
is an heretike. And S. Thomas conclu-
sion is wel knowen. Qui errat in vno ar-
ticulo, de nullo fidem habet. He that er-
reth or beleueth not any one article of
the Catholike faith, he in very deede, to
speake truely and properly, beleueih
none: because the Catholike Church be-
leueth as wel al as one. And therfore if
he did beleue vpon that ground, he should
beleue

Quicūq;
vult.

2,2.q.5.3.

OF SCHISME.

belæue every one: if that he not his ground, he belæueth not, but foloweth fancie and his owne reason. For this cause Iconoclaster or Image breakers are auncient heretikes, because they denied that article of y^e catholike Church de venerandis imaginibus, of reuerēce to be geue to Images, and are condemned by the second Councel of Nice, as Arius was by the first: they for their heresie against the Church, he for his heresie against the person of Chryste. So that y^e case of both heresies is equal, of that that is flatly against Chryst the head, and that that is against y^e Church the bodye. Is that possible? yea. Qui vos spernit, me spernit. He that despiseth you, despiseth me. And, Saul! Saul! quid me persequeris? Saul, Saul, why doest thou persecute me? when he did persecute his Church. And, Ego sum veritas (saith he) I am truth: as of the Church is saide: Firmamentum & columna veritatis, that she is the stay and pillar of truth: ergo every opinion against

So Euno-
mius, Vi-
gilantius,
Iouinia-
nus.

A TREATISE

against the truth, is against Chziste & his Church equallye. And, Spiritus sanctus quem mittet pater in nomine meo, ille docebit vos omnem veritatē, quia de meo accipiet, & annuntiabit vobis. The holy Ghost, whom the Father wil sende in my name, he shal teach you al truth: for he shal receaue of that that is mine, and declare vnto you. If Chziste sent the holy Ghost to direct the Church into al truth from time to time (Habeo namq; multa dicere, sed non potestis omnia portare modo. For I haue many things (saith he) to tel you, but presently you cannot beare them al) whosoever stubboznlly resisteth one article of the Catholike Church, resisteth Chziste. Omnis spiritus qui soluit Iesum, ex Deo non est. Euery spirite that deuiceth Iesus, is not of God. He deuiceth him that maketh not accompt of his body & Church. And, Ipse dedit quosdam quidem Apostolos, quosdam prophetas, alios verò Euangelistas, alios autem Pastores & Doctores, ad consummationē sanctorum,

1. Ioh. 4.

Ephes. 4.

OF SCHISME

torum, in ædificationē corporis Christi. &c. He gaue some to be Apostles, some Prophetes, other some Euangelistes, others Pastors and teachers, to make vp the number of Saintes, to the edifying of the body of Christe. Why? Vt iam non scimus paruuli fluctuantes, et circumferamur omni vento doctrinæ. etc. That now we be no more litle ones waivering and caried about with euery blast of doctrine. Therfore Christe gaue vs Councels, Fathers, Popes, Bishops, not to swarue from þe truth: if we doe, is it not a denying of Christe? And therfore he saide: Si Ecclesiam non audierit, sit tibi tanquam ethnicus. If he wil not hear þe Church, esteeme him as an Heathen or Gentile. As much to say, Si me non audierit, If he wil not heare me: for, Qui vos audit, me audit. He that heareth you, heareth me. And, Vbicunq; duo vel tres congregati sunt in nomine meo, ego sū in medio eorum. Wheresoeuer be two or thre gathered together in my name, I am in the middes of them. And
whereas

Luc. 10.

A TREATISE

Ioh. 4.

wheras S. John writeth of the Samaritanes, Multi crediderunt in eū propter verbum mulieris testimonium perhibentis. Many beleued in him vpon the womans worde, that bare witnes, (which woman is a plaine figure of the Church) he addeth: Cū venissent ergo ad illum Samaritani, dicebant mulieri: Quia iam non propter tuā loquelam credimus, ipsi namq; audiuius & scimus. When the Samaritanes were come vnto him, they saide to the woman: Nowe we doe not beleue vpon thy report, for our selues haue hearde and doe knowe. So that the testimonie of the Churche, and the testimonie of Christ alwayes concurre and agree vpon al truthes. And therfore S. Austen saide very excellently. Matrimonium hoc magna charitate compaginatur. Nemo offendit vnum, & promeretur alteram. This matrimonie is coupled with great charitie and loue. No man offendeth against the one, and winneth the other. And S. Ciprian. Confessor Christi nec dici, nec esse iam potest, qui ecclesiam

In psa. 88.

Epist. 49.

OF SCHISME

ecclesiam Christi negauit. Nam cum Paulus dicit, Erunt duo in carne vna, Sacramentum hoc magnū in Christo & ecclesia, quomodo potest esse cum Christo, qui cum sponsa Christi, atq; in eius ecclesia non est? He can neither be called, nor be in very deede a Confessor of Christe, that hath denied the Church of Christ. For wheras Paule saith: They shalbe two in one fleshe, This is a great Sacrament in Christ and the Church, howe can he be with Christe, that is not with the spouse of Christ, and in his Church. And S. Hierome ad Damasum of the Churche of Rome, which he alwaies maketh one with y catholike Church. Qui tecum nō colligit, spargit. Hoc est, qui Christi non est, Antichristi est. He that gathereth not with thee, scattereth: that is, He that is not with Christ, pertaineth to Antichrist. Marke. Qui cum ecclesia Romana non colligit. He that gathereth not w the Church of Rome: what is that to say? Qui Christi non est, He that is not with Christ: see howe they runne stil

Ad virgi-
nem De-
meriadē.
He calleth
it S. Inno-
centii &
D. Anasta-
sii fidem,
the faith
of S. Inno-
centius
and B. A-
nastasius.

A TREATISE

De obitu
fratris.

Ambros.
ibidem.
Cum Ca-
tholicis,
hoc est, cū
Romana
Ecclesia -
conueni-
re. To a-
gree with
Catholiks
and to a-
gree with
the Chur-
che of
Rome, is
al one.

Euseb. hist
li. 6. ca. 37.

stil together. And S. Ambrose speak-
ing of the Luciferians schismatikes
onely, no heretikes, saith, that they had
not fidem in Christum, any true faith
in Chziste. Quia etsi fidem erga deum
tenerent, tamen erga dei ecclesiam non
tenerent. Etenim cum propter ecclesi-
am Christus passus sit, et Christi cor-
pus ecclesia sit, non videtur ab eis ex-
hiberi Christo fides, à quibus euacua-
tur eius passio, corpusq; Christi distra-
hitur. Because albeit toward God they
kept their faith, towarde the Church
they did not keepe it: For whereas
Chzist did suffer for the Church, and
the Church is the body of Chziste, it
seemeth that they doe not beleue in
Chziste, by whom his passion is made
fruitlesse, and the body of Chziste dis-
tracted in peeces. And therfore he prai-
seth his brother Satyrus exceedinglye
for not communicating with them.
This point is much to be considered of
them, that easily abhorre such as blas-
pheme Chziste, but thinke it is a smal
matter, or rather knowe not what it
is

OF SCHISME

is to resist or discredite y^e Church. And
 therfore an Arian they would abhorre
 perhaps, a Marcionist, an Ebionite,
 that helde heresies directlve against
 Christ, not a Lutheran, a Zuinglian,
 a Caluenist. &c. that blaspheme the
 Church. But hitherto I haue proued,
 that they are to be auoided alike. Now
 that they are moze to be shunned and
 abhorred, when S. Austen writeth
 thus in y^e former comparison of Christ
 and his Church: Obscurius dixerunt
 Prophetæ de Christo quam de ecclesi-
 a, puto propterea, quia videbant in spi-
 ritu, contra ecclesiam homines facturos
 esse particulas, & de Christo non tantâ
 litem habituros, de ecclesia magnas cõ-
 tentiones excitaturos. The Prophetes
 spake moze darkly of Christ then of
 the Church: therfore I suppose because
 they foresaw in spirit, that men would
 make partes against the Church, and
 that they would not strue so bitterlve
 concerning Christ, but concerning his
 Church they would rayse great trage-
 dies. Doth he not meane, that the here-
 lies

In psa. 32.
 conc. 2.

A TREATISE

As against the Church should be more
 perillous, then against the person of
 Christ, because the prophets arme vs a-
 gainst the more strongly, & informe vs
 more plainly. Again, more dangerous,
 because vnder the name & profession of
 Christ they seduce the sower, which I
 handled partly in my aunswere to the
 third obiection, and wil say more to the
 obiection folowing: but this one argu-
 ment must of force conuince. The Ariā
 and other auncient heretikes, ech deny-
 ed but one article of Christiā faith, be-
 ing in al other pointes Catholike: these
 men, besides y^e renewing of many olde
 condēned errors (which are wel know-
 en) they shake most pointes of Christiā
 Catholike religiō, standing al vpon ne-
 gatiues, scoffing schoolmasters, prea-
 chers of al licentious libertie, of whō
 may be saide that which Leo magnus
 writeth of y^e Manichees, who were al-
 waies accompted somwhat more then
 heretikes: Cū in cunctis puerisitatib⁹
 multiformē teneat principatū (diabol⁹)
 arcē tamē sibi in istorū struxit insania,
 & latissimā in eis aulā in qua se exul-

Ser. 5. de
 ieiun. 10. m.

OF SCHISME

tantius iactaret, inuenit : vbi nō vnus
 prauitatis speciē, sed omniū simul er-
 rorū impietatūq; mixturā generaliter
 possideret. Quod enim in paganis pro-
 phanū, in Iudeis carnalib⁹ cœcum. etc.
 hoc in istos quasi in sentinā quandā cū
 omniū sordium concretionē confluxit.
 Whereas in al peruerse & wicked pro-
 fessiōs y deuil bereth rule many waies,
 yet he hath built his topp towre in the
 madnes of these good felowes, and hath
 found in thē a very large court, wheres
 in he might make mery, & vaunt him-
 selfe, as in whom he had possession, not
 of one kind of naughtines, but a gene-
 ral mixture of al errors & impieties to-
 gether: for that which is prophane in y
 Gentiles, & blind in the carnal Iewes,
 that same with al other filth clammed
 together hath runne into them like
 streames into a sinke. And surely for
 their life and maners, reade S. Paule
 & ep. Iudæ, forgettelling y nature of la-
 ter heretikes, you shal see y al concurre
 in ours. But I had rather proue my cō-
 clusion, by y multitude of their errors.

2. Tim. 3.

2. Pet. 2.

I. y.

S. Austē

A T R E A T I S E

Li. 3. ca. 15. **S.** Austen de origine animæ ad Vincen-
centium, hauing reckoned vp elenen of
his false articles, Hæc (inquit) si perti-
naciter singula defendantur, tot hæreses
facere possunt, quot opiniones nume-
rantur. Quocircà considera quàm sit
hoc horrendum, vt omnes sint in vno
homine, quæ damnabiles essent in sin-
gulis singulæ. These (saith he) eche one
by it selfe, if they be stubboznlly defen-
ded, maye make so many heresies, as
there be opinions in number. And ther-
fore cōsider what a horrible thing this
is, for al to be in one man, wheras eue-
ry one in diuers men were damnable.

Ca. 44. de His place aboue alleged is like to this.
fide ad Pe Now if a man would scanne Luthers
trum. opinions and Caluines, howe manye
errozshal he there finde in one of the,
that were eche one by it selfe damnable
in diuers men, and very manye haue
beene alreadie condemned in others?
And therfore if Arius for one erroz, by
their owne confession ought to be ab-
horred, let them consider, quàm horren-
di sunt illi, what horrible heretikes
they

OF SCHISME.

they are, and how much to be abandoned, in whom so many heresies doe con-
 curre, so many that it is very like Antichrist himself named (*arnoumai* I deny
 al) is next, whose next fozerūners these are in denying al, and in omni seducti-
 one iniquitatis (as S. Paule saith) iis qui pereunt, in al deceit of iniquitie
 to them that perish: for of those olde single heresies it was saide in the Apo-
 stles time, *Mysterium iam operatur iniquitatis.* The misterie of iniquitie doth
 worke, or is in working euen now, as it did in al heresies downewarde, but
 tum reuelabitur filius iniquitatis, quando instat dies Domini. Then the sonne
 of iniquitie shalbe reuealed, when the day of our Lorde is at hande: then (to-
 ward & later dayes) he shal come with his maine force. S. Basil doubted in
 his time, *Nū ecclesias suas prorsus reliquit Dominus? an nouissima hora est.*
 &c. Hath God vtterlye forsaken his Churches? Is the last houre come? But
 reade him, and you shal see that the heretikes which he complaineth of, were
 I. iij. verpe

Apoc. 13.
de nume-
ro bestiar.

2. Thes. 2.

Ep. 70. &
71.

A TREATISE

very tolerable in respect of ours. So that if equal evils, are equally to be eschewed, and the greater, the more: it foloweth, that Calvinistical conventicles are as much, at the least, and by al good reason much more to be abhored then Arians, Pelagians. &c. But because our question is chiefly of frequenting their prayers, vnderstande this, that not only auncient schismatikes, of whom it is certaine, (as Donatists, Luciferani) but the heretikes also Ariani, Macedoniani, Pelagiani, kept al ecclesiastical service and ceremonies like the Catholikes. And yet what zeal the good Christians then had, not to come into the Church where such were present, you may remember by the ecclesiastical examples aforesaide. How much more these, where nothing is like, but al of purpose and in despite made unlike, not without blasphemie, as when they say: From al Papistrie good Lord deliuer vs, meaning al Catholike religion. May a Catholike man be present at this, more then a Christian at the
Jewes

Cap. 3.

OF SCHISME.

Helmes curse pronounced euery day in Nazarenum & Nazarenos? against **Je-** 1. Cor. 10.
sus of Nazareth and the Nazarenes? As they speake in despite of Christ and Christians, so our heretikes in despite of the Church, and Catholiks, vt prudentib⁹ loquor, vos ipsi iudicate quod dico. I speake as to wise men, Your selues be Iudges of that that I saye.

¶ The fift Obiection.

There be many good men of them, godly prayers, Psalmes, Scriptures, although somewhat be lacking, yet that which they haue is good, and agreeing with the Catholikes.

¶ The Aunswere.

MAny good men? Are they better then Angels? Si Angelus de coelo euangelizet vobis: Si quis vobis euangelizauerit præter id quod accepistis, Gal. 2.
Anathema sit. If an Angel from hea-
uē
I. iij.

A TREATISE

from heauen pzeache vnto you, if any
whosoever he be shal pzeach otherwise
then that you haue receaued, be he ac-
cursed: Any man or Angel whatsoeuer
he be. And because many folowe their
good vicar, which befoze said Masse, and
now pzeacheth the contrary for aduan-
tage, and saith the cōmunion, S. Paule
addeth of him selfe, licet nos. If we our
selues, and the rest Apostles come and
pzeache contrary to that we first pzea-
ched, Anathema sit. Be he accursed.
But are they gentle persons, swēte
men: no meruaile: Eiusmodi pseudoa-
postoli sunt operarij subdoli, transfigu-
rantes se in Apostolos Christi, & non
mirum: ipse namq; Sathanas transfi-
gurat se in Angelum lucis. Non est er-
gō magnum si ministri eius transfigu-
rentur velut ministri Iustitiæ. Suche
false Apostles are craftie workers,
transforming them selues into the A-
postles of Christ, and no meruaile, for
Satan him-selfe transfozmeth him-self
into an Angel of light, and therefore it
is no great matter, if his ministers be
misshapen

2. Cor. II.

OF SCHISME.

misshapen as the ministers of Justice
or righteousness. Such common places
are infinite. But Apoc. 9 They are de-
scribed excellently under the names of
Locusts, similitudines locustarum si-
miles equis paratis in proelium. The
formes of these Locusts were like hoz-
ses redie to the skirmish, they are hoat
and vehement. Super capita eorum
tanquam coronæ, Upon their heads as
it were crownes (not crownes in deed)
similes auro, like to golde (not golde) at
their triumph and victorie in pulpets
is counterfait: Facies earum tanquam
facies hominum, Their faces are as it
were the faces of men. They seme be-
rye swete men, & habebant capillos
sicut capillos mulierum, and they had
heare like to womens hear. They haue
wife and children, and liue honestlye
forsooth in wedlocke, and extol Matri-
monie wonderfully, which pleaseth
married men exceedingly. Vox alarum
sicut vox currum equorum multorum
currentium in bellum. The voyce of
their winges like the voice of manye
chariots

A TREATISE

chariots and horses running to the campe (their vehemencie in pulpettes) But what foloweth? Et habebant caudas similes scorpionum, & aculei erant in caudis earum. And they had tayles like to Scorpions, and their stinges were in their tayles. The ende and effect is to seduce men to euer lasting damnation. Per dulces benedictiones seducunt corda multorum. By sweete blessings they seduce the hearts of many. S. Austen. Ab ea (ecclesia) seperati, quā diu contra illam sentiunt, boni esse non possunt, quia etsi aliquos, eorum bonos videtur ostendere quasi laudabiliter conuersatio, malos eos ipsa facit diuisio, dicente Domino, Qui mecum non est, aduersum me est. Being seperated and deuoted from the Church, as long as they haue a contrary opinion to it, they cannot be good: for although their conuersation after a sort laudable make a shewe that they are good, the very schisme and diuision maketh them naught, according to our Lordes saying: He that is not with me

Rom. 16.

Ep. 7. vel
190.

OF SCHISME.

me, is against me. **S. Ciprian.** Quis. **Epist. 52.**
 quis ille est, & qualiscunq; est, Christi-
 nus non est, qui in Christi ecclesia non
 est &c. Whosoever he be, and what
 manner of man soever he be, a Christiā
 mā he is not, that is not in h Church of
 Christ. See **S. Austē** ep. 120. ca. 27. Nec
 tales sunt quos facile contempnas They
 ar not such (saith he) as a mā mai make
 light of, they appere wonderful Saint-
 like. &c. **S. Ambrose.** Etsi multi nomi-
 nent se Christianos, nomen vsurpant,
 non omnes mercedem habent. Et Cain **Li. 3 de**
 obtulit sacrificium, & Iudas osculum, **spiritu**
 sed audiuit: Iuda, osculo filium homi- **sancto.**
 nis tradis? hoc est, amoris pignore sce- **Cap. 18.**
 lus imples, & pacis instrumento odia
 seris, et charitatis officio mortem irro-
 gas? non agnosco nomen meum, vbi
 non agnosco doctrinam meam. Al-
 though many name them selues Chri-
 stians, and vsurpe the name, al haue
 not the rewarde. Caine offered Sacri-
 fice, and Iudas a kisse, but he hearde
 these wordes: Iudas, dost thou be-
 traye the Sonne of man with a kisse?
 that

A TREATISE

Ep. 2.

De vnita-
te ecclesiar

That is: Doest thou worke mischief
with a pledge or token of loue? and do
est thou sow hatred with that which
is an instrument of peace: and by sem-
blance of frendly charitie art thou au-
thour of death? I acknowledge not my
name, where I doe not acknowledge
my doctrine. Marke how they are com-
pared cum osculo Iudæ. Ignatius. Non
Christiani sed Christempori, qui ex
nomine Christi quæstum faciunt, erro-
ris venenum alluentes dulcibus allo-
quiis. &c. They are not Christians, but
merchants of Christe, that make gaine
by the name of Christ, annoynting the
poyson of error with swete wordes.
Briefly, what greater shewe of vertue
and true Christianitie may be made in
outwarde apperance, then if they dye
willingly for Christes sake, not in a
false opinion, but in the maintenance
of a truth: as many heretikes haue in
the persecution of Pagan Emperours.
Of whom S. Ciprian writeth, that it
nothing auaieth them, no, although
they dye in the honour of Christe a-
gainst

OF SCHISME

gainst Idols. If they be schismatices,
heretikes, or out of the Church, which
is S. Pauls doctrine. Who presuppo-
sing al other good thinges to be in
man, yet, Si charitatem non habeam, If
I haue no charitie, although I woulde
be burned for Gods sake, nihil mihi
prodest, it auaieth me nothing. He
hath not charitie that is not in the vni-
tie of the Catholike Church, as Saint
Austin doth largely declare. (Ep. 204.)
Foris ab Ecclesia constitutus, & sepe-
ratus à compage vnitatis, & vinculo cha-
ritatis, æterno supplicio punireris, eti-
amsi pro Christi nomine viuus incen-
dereris: hoc est enim quod ait Aposto-
lus. Etsi tradidero corpus. &c. For as
concerning Fores Martirs, wherein
they glory moste as an argument of
their true confession, S. Austin saith:
Non persecutionem pati, non teneri,
non flagellari, non includi, non pro-
scribi, non occidi laus est: sed habendo
causam bonam ista pati, hæc laus est:
laus namq; est in causæ bonitate, non
in poenæ acerbitate. It is no praise to
suffer

1. Cor. 13.

Aug. 204.

Aug. in
Psal. 68.

A TREATISE

suffer persecution, to be taken, to be scourged, to be imprisoned, to lose goods and landes by proclamation, to be put to death: but for hauing a good cause to suffer these things, that is praise woorthie: for praise consisteth in the goodnes of the cause, not in the sharpnes of the punishment. But if none of these shewes may make a man bold to communicate with them as good Christians, how is it saide: *Ex fructibus eorū cognoscetis eos.* By their fruites you shal knowe them? Loke vpon their opinions, and see the fruit or sequele of them, and from what spirite they proceede, and you shal easilye proue their spirites, *An ex Deo sint.* Whether they be of God. To denye al authoritie of Councils and Fathers, to folowe their owne iudgement, self-will and wisdom. &c. Is it not the most certain fruit of excessive pride? To preache against merite of Christian woorkes, is it not the meane to neglect al goodnes, by a foolish securitie of faith? to make chastitie impossible, vowes vnlawful, and

How hereticks are discerned from Catholics. *Ex fructibus, By their fruites.*

OF SCHISME

and therfore to breake them: virginitie
of no merite before God more then ma-
trimonie, no difference of meates or
dayes, no fasting, &c. Is it not the fruit
of licentious mindes, and the redy way
to riotous libertie, to Epicures bru-
tishnes, to Atheisme, &c. Contrarywise,
looke vpon al Catholike articles, every
one proceedeth from holy inspiration,
and tendeth to perfection of vertue and
godlines.

But they haue good praiers, psalmes,
&c. S. Austen. Quid prodest, quia hym-
num cantat lingua tua, si sacrilegium
exhalat vita tua? What auaieth it,
that thy tonge singeth a psalme, if thy
life breathe out sacrilege? Al heretikes
and Schismatikes are sacrilegi, rob-
bers of al sacred and holy ordinances.
And, Quid prodest si dominiū cōfiteris, In psal. 82
Deum honoras, ipsum prædicas, fili-
um eius agnoscis, &c. et blasphemias
ecclesiam eius? What doth it profite,
if thou confesse our Lorde, honourest
God, praisest him, acknowledgest his
Sonne, and so forth, and in the meane
time

A TREATISE

time doest blaspheme his Church. **Hierome.** Quicquid loquuntur & putauerint se in laudem dei dicere, vlulatus luporum & vaccarum insanientiu sonitus est. **Whatsoever they speake and thinke that they say to the praise of God, is the howling of wolues, and the belowing noyle of mad kine: interpreting these wordes:** Non clamauerunt ad me in corde suo, sed vlulabāt in cubilibus suis. **They cried not to me in their heart, but they shal howle in their rabbins. That which they sing or say, although it be verye good, God doth abhorre it. Nolo per os vestrum nominis mei fieri mentionem, quod Idolorum recordatione pollutum est. I wil haue no mentiō made of my name by your mouth, which is polluted by often naming of Idols. Interpreting that, Neq; iuraueritis, viuit Dominus. Neither shal you sweare, As the Lorde liueth. Non est speciosa laus in ore peccatoris. Praise is nothing seemly or pretious in the mouth of a sinner. And, Hic populus labiis me honorat, cor autem**

In. 3. O-
sez, & in
4.

83. 1. 2. 3.

OF SCHISME

autem eorum longè est à me. This people honoꝛeth me with their lippes, but their heart is farre from me. Non omnis qui dicit, Domine! Domine! Pot euery one that saith, Lorde, Lord, shal enter into the kingdome of heauen. Many Prophetes and virgins shal say in the later day: Domine, domine, aperi nobis, nonne in nomine tuo prophetauimus, demonia eiecimus? Lorde, Lorde, open to vs, haue not we prophesied in thy name, and cast out deuils? haue not we done many goodly things, and that in thy name? His answer is: Amen dico vobis, nescio vos. Verily I say to you, I know you not: that is, Nō probo. I doe not allowe you. Notwithstanding al this: Discedite à me operarii iniquitatis in ignem æternum. Depart from me ye workers of wickednes into euerlasting fire. Modicū fermentum totam massam corrumpit. A litle leuen spilleth al the doine. Ad quē respiciam nisi contritum spiritum, & tremementem sermones meos? To whom shal I haue a regarde, but to him that
is of a

A TREATISE

Esay.66.

Psal.49.

is of a contrite heart, and trembleth
at my wordes? Otherwise if vertue
and sinceritie be wanting, Qui immo-
lat bouem. He that offreth an ore to me
(a good thing) quasi qui interficiat ho-
minem, euen as he that killeth a man.
he pleaseth me no better. Qui mactat
pecus, quasi qui excerebrat canem. Qui
offert oblationem, quasi qui sanguine
suillum offerat. Qui recordatur thu-
ris, quasi qui benedicat idolum. He that
doth sacrifice a sheepe, is al one with
him that knocketh out the braines of a
dogge. He that offereth cake-bread, as
if one should offer swines bloud. He
that burneth frankincense, and he that
blesseth an Idol, both please me alike.
A goodly place to proue, that God doth
abhorre heretikes praise, be their wor-
des neuer so gaie, their prayers, their
preachinges, as much as if they should
speake blasphemie. Quare tu enarras
iustitias meas, & assumis testamentum
meum per os tuum? Why doest thou
preach of my iustice, and takest my tes-
tament thzough thy mouth? If thou
sawest

OF SCHISME

saluest a thiefe, thou diddest runn with
 him. &c. Peter for saying, Tu es Chri-
 stus fili⁹ dei viui, Thou art Christ the
 sonn of the liuing God, was made head
 of the Church. And, Beatus es Simon
 bar-iona. Blessed art thou Simō sonne
 of Jona: but when the wicked spirite
 saideeuen as much in the same words,
 he was rebuked and commaunded to
 hold his peace. In like maner, although
 their prayers and seruice were al one
 with ours, (as it is in deede cleane con-
 trary) yet they in opinion and other-
 wise being not Catholike, al is nothing
 woꝛth. Ignatius. Nemo bonum dixe-
 rit, qui bonum malo admiscet. No mā
 can cal him good, that mingleth good
 with that which is naught. S. Austen
 of the Donatistes & Catholikes, vnum
 alleluia resonamus, we sing one Allelu-
 ia, & many other thinges he reckoneth,
 wherin they agree: but because they
 wer schismatiks out of y^e Church, it a-
 uaileth not. And super illud ps. In mul-
 tis erant mecum. In many things they
 were with me, he reckoneth vp many

Epist. 1.

In ps. 54.

Ps. 54.

h. y.

Sacra

A TREATISE

Sacramentes and ceremonies, in quibus omnibus (saith he) erant mecum, sed non omnino mecum: in schismate, non mecum: in hæresi, non mecum. Sed in hiis paucis, in quibus non mecum, non profunt eis multa, in quibus mecum. In al the which thinges they agreed with me, but not with me altogether: in schisme, not with me: in heresie, not with me. And for these fewe wherein they are not with me, those many do nothing auaille them, wherein they are with me. So Luther of the Zuinglians (whom I alleage non ad auctoritatem, sed ad confusionem nostrorum Catholicorum. Not for his authoritie, but that our Catholikes may be ashamed to see the heretikes iudgement in this point) (better then theirs) frustra illi in deum Patrem, & filium, & spiritum sanctum, & Christum seruatorem credunt, omnia (inquam) hæc nihil illis profunt quando hunc vnum negant articulum, cumq; falsi insimulant, dum de Sacramento Christus ait, Hoc est corpus meum. They in vaine beleue in God the Father, and the Sonne, and

Cop. dial.
6. cap. 15.

OF SCHISME.

the holy Ghost, and Christ our Saviour, al this, I say, doth auaille them nothing. Whereas they denie this one article and accuse it as false, when Christ saith of the Sacrament, This is my body. *S. Ambrose. Vinci illi vel facile possunt, vel facile vitari, quorum prima propositione omne consilium pectoris proditur. At verò hi quibus multa nobiscum paria sunt, facile possunt innoxias mentes & soli Deo deditas, fraudulenta societate percutere, dum malorū suorum virus per bona nostra defendunt. Nihil enim periculosius his hæreticis esse potest. &c. vnde vehementer nobis cauendum est, nè se vel sensibus vel auribus nostris huiusmodi aliquid latenter insinuet, quia nihil tam cogit in mortem, quàm sub obtentu fidei fidem violare.* They may eyther be ouercome easily, or easily auoyded, by whose first proposition or sentence al the purpose of their heart is disclosed: but they that haue many thinges equal with vs, may easily by false fellowship wounde simple soules that thinke no harme, and are geuen onely

*De fide
cap. r.*

A TREATISE

to please God, whiles they defende the
poyson of their owne euil by such good
thinges as they bozowe of vs: for no-
thing can be moze perillous then such
heretikes. Whereupon we must be ve-
ry circumspect, that no such thing en-
ter in secretly and sweetly into our sen-
ses or eares, for nothing doth driue a
man so forcibly to death, as vnder the
colour of faith to destroy faith, or by
seeming a good Christian man to per-
suade heresie. Let vs therfore say with
David. Cum hominibus operantibus
iniquitatem, non communicabo cum
electis eorum. With men that worke
iniquitie, I wil not communicate with
their chosen brethren. I wil neither
make nor meddle with them that seem
the best of them, and most sanctish or
Angelical. Oleum peccatoris non im-
pinguet caput meum. Their sweet oy-
led words shal not drop vpon my head.

¶ The sixt Obiection.

¶ To come to their pzaiers onely see-
meth

OF SCHISME.

meth a smal thing, and to forsake parentes, wife, children. &c. is very much. And therfore, if p[re]sence onely wil excuse the matter, it seemeth moze expedient to yelde.

¶ The Aunswere.

Here be two pointes, thome, whether lesser pointes of religion may be neglected, p[re]supposing them to be litle or lesse: thother, howe farre we may be affected toward flesh and bloud, when they hinder faith and religion. To the first: The truth is, it is no smal point: For if Catholike Christians haue alwaies auoided the company of heretikes in euery place, and in euery thing, by the Apostles cōmaundement, if the Catholike seruice, not only of an heretike, but of a schismaticke. &c. as before appereth by my examples & scriptures, is it a smal matter to frequent their conuenticles in y^e Church, whose seruice, Sermons, ministracion of Sacramentes are as heretical, as them selues are in most articles heretikes.

But

A TREATISE

De men-
dac. cap. 13

D. Greg. in
resp. ad in-
terrogati-
ones Au-
gustini
Anglorū
Apostoli.

See Chri-
stostome
in Babila,
that a pre-
lat ought
to dye for
the least
point of
ecclesiasti-
cal priui-
ledge and
priestly
authoritie

But presupposing it to be so, let vs con-
sider of lesser pointes generally. If a
man should tel you out of S. Austen
that we ought rather to dye then to
make a venial lye, or to dissemble ve-
nially against the truth, you woulde
wonder. Wel, let that be perfection ra-
ther then necessitie. This is certaine,
the lesser the thing is for the which we
susteine persecution, propter iustitiam,
for righteousness, the moze heroical and
meritorious the fact is. S. John Bap-
tist for telling Herode of his unlawful
wife (it is a smal thing in respect of
death to holde ones peace.) S. Laurence
for the Church goodes to the poore. Ma-
rye for not deliuering Church bookes,
Bibles, or namentes in the time of Di-
oclesian. Chrysostome for rebuking the
pride of Eudoria the Emperesse. Babi-
las before him for excommunicating
the Emperour a murderer. Not as
though these were smal thinges, but
many so esteeme them, and thinke it
were better to yelde, or at the least not
meddle, then to deale in them. S. Austē
hauing

OF SCHISME

hauing amplified the glorious martir
dome of Eleazarus and the Machabees
befoze the time of grace, foꝛ refusing
swines fleshe, not the greatest point of
their lawe, declareth howe moze neces-
sarye it is that we sustaine any death
pro Eucharistia, pro Baptismo: foꝛ the
blessed Sacrament, foꝛ Baptisme, foꝛ
any other article of the newe lawe. As
foꝛ Images onely, accompted a smal
point among cold Catholikes, howe
many of al estates, pꝛelates, nobles,
suffered either death oꝛ banishment in
the time of seuen Emperours that wer
Imagebreakers? They considered that
Quicumq; totam legē obseruauerit, of-
fendit autem in vno, factus est omniū
reus. Whosoener keepest al the law be-
sides, and offendeth in one point, he is
made giltye of al. They remembꝛed
that she was the true mother, which
would haue the whole child, oꝛ no part
thereof, abhoꝛring from the diuision of
it. He that wil dye foꝛ the blessed Sa-
crament, and wil not foꝛ purgatorie oꝛ
indulgences, diuideth Chꝛiste, and the
lawe

Contra
Faustum
li. 19. ca. 14

Iacob 2

l. v.

A TREATISE

Apoc.2.

Cap.3.

lawe of his Church. He that mainteyneth al Catholike articles to death, and yet boldly communicateth with heretikes, he is content to be halfe a Catholike, and deuiceth the childe. But remember what our Salomon thzeatneth by his seruaunt John. Noui opera tua, & fidem, & charitatem, & patientiam. I knowe thy woꝝkes and faith, and charitie, and patience, and many other good thinges, sed habeo aduersus te pauca, quia permittis mulierem Iezabel (heresie and heretical conuenticles) seducere seruos meos, &c. Ecce mittam eam in lectum, to seduce my seruantes. Beholde, I wil cast her into a bed (hel fire) & qui moechantur cum ea, in persecutione maxima erunt. And they that play the harlottes with her, shalbe in very great tribulation, they that communicate with her. And, Esto vigilans, & confirma coetera quæ moritura erant. Watche wel, and strengthen oſther thinges, which were like to dye, oſther pointes which procure eternal death, foꝝ lacke of zeale and perfection. Non enim inuenio opera tua plena co-

OF SCHISME.

ram deo meo. For I doe not finde thy
 woꝝkes ful befoze my God. Sed habes
 pauca nomina, qui non inquinauerunt
 vestimenta sua. Howbeit thou hast a
 fewe names which haue not defiled
 their garmentes, haue not by commu-
 nicating polluted them selues. Et am-
 bulabunt mecum in albis quia digni
 sunt. And they shal walke with me in
 white, because they are woꝝthy: be-
 cause they haue not omitted any litle
 point of my pleasure. Such a Cham-
 pion was S. Basil, of whom Theodo-
 retus writeth thus: Cū Præfectus
 (Valentis Imp. Ariani Modestus) Cœ-
 saream venisset, Basilium magnum ac-
 cerditum honorificè excipit, hortatur
 vt cedat tempori, & ne propter nimis
 curiosam dogmatum obseruationem,
 eāq; paruò æstimandā, tot tantasq; ec-
 clesias prodat, pollicetur se Imperatoris
 amicitia ei conciliaturū, &c. Cui diuin⁹
 ille vir: Pueris quidem hæc (inquit) ora-
 tio cōuenit: At qui sunt in sacris literis
 educati, ne vnā quidē sillabā diuinorū
 dogmatū prodi sinunt, sed pro istorum
 defensione, si opus sit, nullū non mortis

Li. 4. ca. 17.

Math. 5.

Quicūq;
 soluerit v-
 num de
 mandatis
 istis mini-
 mis, mini-
 mus voca-
 bitur in
 regno cœ-
 lorum.

Whosoe-
 uer brea-
 keth one
 of these
 least
 cōmaun-
 dements,
 shalbe cal-
 led the
 least in
 the king-
 dome of
 heauen.

A TREATISE

Mat. 5. 10-
ta vnū aut
vnus apex
non præ-
teribit.
One loke,
or one ti-
tle shal
not passe.

genus libenter amplectuntur. Quod ad-
tem ad Imperatoris amicitiam attinet,
eam cum pietate iunctam magni æsti-
mo: sed si ea careat, perniciosum esse di-
co. Ac cum præfectus diceret eum amē-
tem esse, me (inquit) hanc semper amē-
tiam opto habere. When the Liefte-
nant of Valens the Arian Emperour
Modestus, came to Cesarea, he sendeth
for Basil the great, interteineth him
honorably, exhorteth him to yelde to
the time, and not to disquiet so manye
and so great Churches, for an ouercu-
rious precisenes in opinions, and that
litle to be accompted of, he promiseth
him to procure him the Emperours
fauiour. To whom that man of God
answered: This talke, in good sothe,
would doe wel to childre, but they that
are brought vp in holy Scriptures, and
sacred writings, cannot abide that one
sillable of any diuine article be betray-
ed or neglected, but for defence of them,
if neede be, wil willingly embrace any
kinde of death. And as for the Empe-
rours frendshipp, if it be ioyned with
godlines,

OF SCHISME

godlines, I esteeme it greatly: if not,
I say it is pernicious & hurtful. Nowe
whereas the Lieftenant saide he was
madd, and not wel aduised, I wishe
(quoth he) to haue this madnes al-
waies. Marke, Ne vnā quidem silla-
bam, Not so much as one sillable, not
withstanding the Emperour, and al-
though he was accompted a mad man
for it, as nowe a dayes they are that re-
sist in litle pointes. Againe, how wary
were the Catholikes in not graunting
any one worde, no not one letter, al-
though of it selfe indifferent: but that
might be wrested to heresie, as *omoiou-*
sion of a like substance, to the Arrians
for *omouision*, and tres hypostases, for tres
personas in S. Hierome, which he cal-
leth Litum melle gladium. A sword an-
noynted with honey. *Chrysostomos*, the mo-
ther of Christ to the Nestorians. Why
so: S. Ambrose, In causa Dei, vbi com-
munionis periculum est, etiam dissi-
mulare peccatum est nō leue. In Gods
cause, when there is daunger of com-
municating, when we may be thought
to take

Li 2. offic.
cap. 17.

A TREATISE

to take part with the, or may in deede
be induced to consent after a sort to
their errors, in that case to dissemble or
yeelde neuer so litle is no litle sinne,
which is a lesson for vs to abhorre fro
any one thing that the heretike would
gladly obtaine of vs, be it neuer so li-
tle, as to come to Church onely: yea, I
know them to whom was saide of the
greatest Potentates, doe but saye you
wil come to Church: which some Elea-
zarus would neuer haue saide: but they
did sinfully yeeld so farre, which would
neuer haue yeelded, I thinke, if the he-
retike had not tempered his deceit to
the least request that maye be in that
kinde: to whom it is al one, whether
they doe, or seeme to doe, when other ig-
norant people thinke they doe and may
be tolde, that such and such promised to
doe. Which seeming onely, what a sinn
it is, see the eight and tenth reason
out of S. Ciprian, S. Austen,
and the example of
Eleazarus.

OF SCHISME

¶ Of carnal affection to wife
and children.

The scriptures are ful to the contra-
rye in Gods cause. Qui amat patrē,
matrem, vxorem. &c. plusquam me, nō
est me dignus. He that loueth father,
mother, wife. &c. more then me, is not
woorthy of me. Si oculus tuus scandali-
zat te, eiice eum: si manus dextera, am-
puta eam. If thine eye offende thee, cast
him out: if thy right hande, cutt it off,
better it is to go alone to heauē, vnum
oculum habentem, hauing but one eye,
then with thy wife or childre into hel.
The rewarde of the contrary is this.
Qui reliquerit vxorem, vel liberos. etc.
propter nomen meum, centuplum ac-
cipiet, et vitam æternam possidebit. He
that shal forsake wife or children. &c.
for my name, shal receaue a hundred
folde, and possesse euerlasting life. Is
this a hard case? Putatis (saith Chzist)
quòd pacem veni mittere? non, dico
vobis, sed bellū: Veni enim seperare fi-
liū à patre suo, et nurum à socra sua. etc.
Inimici

Marc. 9.

Math. 19.

Math. 10.

A TREATISE

mici homines domestici eius. **Thinke**
 you that I came to sende peace: No, I
 tel you truth, but warre: for I came to
 seperate the sonne from his Father,
 and the daughter in lawe from her mo-
 ther in lawe. &c. The enemies of a mā
 are they of his owne housholde: not be-
 cause Chyrist is the cause of this dissen-
 tion, but because this ensued of his cō-
 ming, whiles one foloweth him, & the
 other doth not: thone is a Catholike,
 thother an heretike: one zealous to for-
 sake al, thother wil keepe al to forsake
 God. And therefore in the olde lawe it
 is commaunded: Si surrexerit pseudo-
 propheta, & dixerit: Veni, seruiamus
 diis alienis. &c. If there rise a false pre-
 cher, and say: Come, let vs go serue oʒ
 woꝝshipp straunge Gods, (that is, al
 false doctrine and erroꝝ,) cast thou the
 first stone vpon that person, albeit he
 be thy father, thy brother, thy sister, thy
 wife, quæ dormit in sinu tuo, that slee-
 peth in thy bosome. And, Qui dixerit
 patri suo & matri suæ, nescio vos, hic
 est qui facit voluntatē meam. **He that**
 shal

Deut. 13.

Deut. 33.

OF SCHISME

shal say in this case to his father, and
to his mother, I knowe you not: he it
is that doth my wil. Qui non odit pa-
trem suum & matrem. &c. He that ha-
teth not his father and mother, is not
my Disciple. S. Hierome not in the
case of auoyding sinne, but of seeking
greater perfection, saith: Licet paruu-
lus ex collo pendeat nepos, licet vbera
quibus ne nutrierat mater ostendat, li-
cet in limine pater iaceat, per calcatum
perge patrem, ficcis oculis ad vexillum
crucis euola. Solum pietatis genus est,
in hac re esse crudelem. Although thy
litle nephewe hange about thy necke,
although thy mother shewe the brestes
wherewith she gaue thee sucke, althogh
thy father lye crosse thy way in þe doore,
treade ouer him and go forward, melte
not once at the matter, but flæe couragi-
ously to the banner of the Crosse. This
is the onely case, wherein crudelitie is
religious godlines. This is to be done,
if our frendes would stay vs from en-
tring religion; much more in the case
of professing our faith. Where those

L.

sayinges

Luc. 4.

Epist. ad
Heliodor.

Sir Tho.
More to
his daugh-
ter Mar-
garet.

A TREATISE

Luc. 9.

Math. 23.

In psal. 48.

sayings haue place, Sine mortuos sepe-
 lire mortuos suos. Suffer y dead to bu-
 rye their dead, to him that would bury
 his father first, and afterward solome
 Chziste. Againe, Nolite vocare vobis
 patrem in terris: vnus est enim pater
 vester qui in coelis est. Cal no man fa-
 ther vpon earth, for you haue but one
 father, him that is in heauen. If your
 earthly father be against your heauen-
 lye, then Vnus sit pater vester qui in
 coelis est. Let he onely be your Father
 that is in heauen: otherwise, see the
 daunger, and the consequence of carnal
 persuasions proceeding from unfrend-
 lye frendes in S. Austen. Quid eis fe-
 cerunt tentationes sœuientium? What
 did the temptations of them that dealt
 seuerely preuaile with them? Nothing
 in comparison. Maiorem violentiam
 habuerunt oculi fientiũ suorum, quàm
 persecutiones insectantiũ. Quàm mul-
 tos etiam tenebant filij nè paterentur?
 quàm multorũ genibus prouolueban-
 tur vxores. etc? The eyes of their wee-
 ping frendes had more force and vio-
 lence,

OF SCHISME

ience the the persecutions of the hang-
men. How many did the childzen holde
backe from suffering? how many were
there, at whose knees their wiues cast
themselves to that purpose? And, quàm
multi volebant esse Catholici manifest-
ta veritate coniuncti, et offensionem
suorum reuerendo, quotidie differe-
bant? How many would gladly be Ca-
tholikes being conuicted by manifest
truth, and differred it dayly, fearing
the displeasure of their frendes. To
whom al true Catholikes must say, as
Christe to Peter, who for vnkilful
loue to his master, would haue hindred
the redemptiõ of the world. Vade post
me Satana, scandalo mihi es, non sapis
ea quæ sunt dei. Come behinde me Sa-
tan, thou art a blocke in my way, thou
hast no sauour or feeling of those thin-
ges that God would haue. This is to
be saide, if he persuaade vs to subscribe,
to take the othe, to receaue, to come to
their conuenticles, that we maye be
sounde Catholikes, that we may ney-
ther offende in bearing, nor in seing

Epist. 48.

L.ij.

that

A TREATISE

2. Pet. 2.

that which we ought not, as it is written in the prayse of Lot. *Aspectu enim et auditu iustus erat.* For he was a iust man both for sight and for hearing. Which I beseeche almighty God to graunt vnto vs, who wil vndoubtedly wel rewarde vs for it: for litle, short, and worldly discommodities, vnspeakable ioyes, everlasting blisse, heauen it selfe and the holy Trinitie, to which be al glorye for ever.

FINIS.

Non quare q. ungi. vltis 6/ & q. multi. 1497
Eo. James.

A Confu=

tatio of vnwritten verities/both bi the
holye scriptures and moſte auncient
autoꝝ/and alſo probable arguments/
and pitthy reaſons/with plaine anſ-
wers to al(oꝝ at the leaſt) to the moſte
part and ſtrongeſt argumentes/which
the aduerſaries of gods truth/either
haue/oꝝ can bꝛyng forth foꝝ the proſe
and defence of the ſame vnwritten va-
nities, verities as they woulde haue
them called:made by Thomas Tra-
ner/late Archebiſhop of Cantorbu-
rie/Martyr of god/and burned
at Oxford foꝝ the deſe of the
trewe doctrine of our ſauia
our Chꝛiſt/translated
and ſet forth/
by E.P.

**The contents wheredof thou
ſhalte finde in the next ſide
ſollowinge.**



Th
8C. 15r